

The Evil

Sorin Cerin

SORIN CERIN – THE EVIL

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CHAPTER I

ATTRIBUTIVE FUNCTIONS

Why my Self chose the Destiny as foreign to me?

Who am I and why I find myself here?

What namely has determined that I should not choose another Destiny?

I have chosen the Destiny, really?

Even if I have chosen it through my Self have more passed, many through this Destiny?

Why many?

Because Words-Matrices are a Self each in part, and according analogy of the All, are found in all the other words, and thus at this level of my Destiny had more passed an infinity of Words-Matrices, as had passed and to all the other Destinies from this world.

Thus each its choose their own Destiny?

Why precisely I am this one?

What namely can be the love than a religion?

Religion of Love?

I am afraid because the religion was so often a dogma.

Love is not a dogma, and nevertheless is a religion, because us worship her more than to any other God.

Why?

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Because we are through birth the faithful of the Religion of Love.

We are those believers who we believe in a religion of a Pope who was killed precisely in the moment when he did love with his mistress, by her husband.

We believe, a large proportion of people in Christianity, in Catholicism.

Why?

Just because we are born to believe or for to love?

That one, Pope, was wrong making sex with marries another or not?

That one, Pope, believed in Love or in the its Profane, in sex?

At the human being, the Love is often associated with sex, perhaps because the sex in quality of supreme necessity of Life becomes synonymous with Love, this supreme necessity of our Self more above, Life?

Why Love?

Regarding at this thing I have more written in my books and I was quite categorical: The Man in this world of Knowledge, does not know than to know the Love, nothing else, even if through the Illusion of Life has the impression that he would Know, the Knowledge and the Will.

None of these are not given to the Man toward to them Know.

Moreover, all the Man actions, respectively, the sequence of events which be conducted throughout his Life, but which actually, is a given Destiny, - whereas the Creation can not be than at the level of the Our Creator Factor and Unique Incidentally, and from there before this is replaced with the Destiny and the Illusion of Life, - so the sequence of events which completes par

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excellence the Phenomenon of the Man Life, **took place** before of to be!

Thus Everything that, we have the Illusion of Life that we know, or that will follow, was long before this, or never after this, the Creation being finished, BEFORE being reflected by the Knowledge and his Illusion of Life.

This thing stays the basis of the Karmic imprint, which was constituted, long before of to be formed by each being, in part, indifferent if this is Man, animal, plant or whichever thing or object.

All these were, before of to be!

Everything is considered Evil by us, becomes ugly, despised and immediately we want to fight against the Evil by all our means without to understand, how of strangers, are we, toward ourselves, without to understand what namely is the Evil, for then to judge him so harshly.

Our life would be impossible without Evil, because if it would not be the Evil, it would not be nor the Good, which is reported to Evil.

How would be the world in which we are without evil of which we run away desperate?

Would it be a better world?

I do not think.

When before us would unfold only the Good, when all that we want it would accomplished, and we would not known the Evil, when we would find ourselves in an eternal Paradise, it would be better really?

But if all that we would wish could not be and the Evil, than the Good, only and only the Good, would not turn the Good, in Inferno, if we not get and the Evil, which to determine the Good?

Really, we would wish this Paradise?

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We all yearn after it, but we really know after what, namely we yearn ?

How does look such a Paradise, where everything is a Continuous Good, without Evil?

Really, this Continuous Good, not becomes terribly Evil, if it no more has another alternative of comparison?

If the Good in our world would be much Worse and if the Evil and Worse, as, more, happened in history, could we more know which is the true Good?

Did that slaves from now four thousand years ago knew that the informatics is a Good or an Evil for humanity?

We really know what we want?

Man is a being priestly, par excellence, and that's why I stressed more than once this, in "*Death, Nothingness, A-Nothingness, Life and Bilderberg Group*".

This fact brought him, and the quality to become religious in a measure greater or lesser depending on the individual.

Why is religious man?

Because he is built for to be priestly but he not knows this because he is alienated from himself.

That's why man replaces his priestly quality with religious dogma that is so foreign from himself.

Dogma not makes than to him removes and more on man from himself, giving a greater magnitude the alien from man, who comes to replace on him.

So if man is a stranger of himself, and, the society is stranger of man.

In this estrangement won Dogma, which represents the inverse of priestly part of man, or his priestly part, inverted upside down by Stranger out of himself.

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Religion not only that, him had departed on man of his own self, but him had alienated in such a measure, that he has become a being anguished and full of everything that it not represent him, respectively a rapacious being, evil, malevolent, petty, full of envy and frustrations of the most diverse.

Who is the most Evil from the Dogma?

The Devil.

He is sneaky, full of everything that can mean the Evil, in this world, and not the Man.

If would not be the Devil, the Man would be in an eternal Paradise.

Therefore, the Devil is Evil, and God is Good.

The Devil is always in an ideological dispute with God.

What namely is God I've explained in the book "*The Status of Conception in the Phenomenological Coaxiology*", and I have no reason to come back again here, but what namely is the Devil still have not explained in any of my works.

From what I've seen until now, the Devil is in man, because man is the one who him has determined as being the Evil, so despised.

Really, if it would not be the Evil, as it actually I have said many times, to who, it would more report the Good?

Can not be Evil without Good, but nor Good without Evil, because otherwise we not more could think on basis of the Logical Coefficient 2, but on the bases of another Logical Coefficient.

I will call him on the Devil: Antichrist, after the religion in which I was born and I was baptized after a few months without being asked by someone, if I will accept or not, the respective religion.

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If Antichrist would not be, it would more be the Christ?

Which would more be the significance of Christ without Antichrist?

If would not killed demons from pigs, if would not fought against the Evil One, the Antichrist, what is would have done the Christ ?

Since when we are born we are burdened with ideas like, the one Good God, struggle with the one Evil Beast.

But if you oppose God's goodness, given with the force, you will be severely beaten by this one.

Why beats God?

He is not the Beast, is not Antichrist?

Human God, in this case, is not a prestidigitator like and the Man?

An individual dictatorially, full of hate and rancor, when you no longer him serve?

Yourself was, determined, that to you be born, that to him be a servant?

Then who is the Antichrist?

The one who wants servants, and humble individuals, or the one who does not want all this?

I do not more want, to return to historical transgressions of Christ churches that are intentionally hidden in souls full of fear, of the Christed man , precisely because to him was inspired fear toward the Antichrist, what you represents all that's alien to Christed man, who, I must admit is precisely the true Stranger from Man.

Man must not be a being full of fear of the Antichrist, for to encumber the pockets of priests or of some petty politicians who stand with the cross at breast and with hand on pen with that signing the papers full of corruption.

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Man must understand both Good as well as Evil, both Christ as well as Antichrist, whom I named them so according to the Christian religion, but which in reality in my philosophy means Good and Evil, and not God, because God is the Status of Conception, and Evil exists only depending on Good, and Good depending on Evil.

There are no Devils or other and other, figments of human imagination, than the Evil through which man is reported to Good.

God in quality of Status of Conception is ONE alone, Infinite, and the Good just like and the Evil, are part of the God, and Evil should not be taken as though would be alien to God, if is stranger from Man.

Status of Conception is determined from the level by the "Infinite Continuum" of the Unique Expression of Pure Universal Consciousness, from the infinity level of Words-Matrices of framework of the Pure Universal Language, up to the Word-Matrix of the Knowledge, in conducting of whom, through Instinct, is determined the Absolute Truth, and once with this the "I" of the Primordial Factor, in which are found reflected the infinity of Words-Matrices of the Pure Universal Language, reflected, because the main characteristic of Knowledge is the Mirror, respectively, the Semantic Mirror of the Infinite.

Once reflected in this Mirror each such Word-Matrix becomes a Creator Factor and Unique Incidentally, one of them being and the Creator Factor of our world.

Once with the Creators Factors, the Numerology is born.

This diversity of Creators Factors and Unique Incidentally once reflected, determines alongside of Absolute Truth of the Primordial Factor, the Absolute Knowledge of this.

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Absolute Knowledge and Absolute Truth determines the Original Thought of the Primordial Factor.

The Creator Factor of our world, -which is one of the infinity of Words-Matrix which are mirrored in Semantics Mirror of Infinity, and each such a mirrored image is a Creator Factor and Unique Incidentally,- will determine its own Absolute Truth and Absolute Knowledge, that will determine the pure thought of Creator Factor.

The Pure Thought will determine the Person, which is an image of the Expression of the Pure Consciousness Universal of the Word-Matrix of Knowledge, reflected through the Semantic Mirror of the Infinite, taken from Pure Thought of the Creator Factor, that defines such the first Consciousness of this, in quality of Person.

The Person will get through the Mirror of the Pure Thought of the Creator Factor, all the other images as a result of the reflection of the Words-Matrix in the "I" of the Primordial Factor.

These images reflected by the Mirror of the "I" of the Primordial Factor and then by the Mirror of the Pure Thought, - which just like the "I" of the Primordial Factor is the "I" of the Creator Factor, and each such "I" becomes Mirror in framework of the Word-Matrix of the knowledge,-are the Personalizations.

Customizations in turn determines the Notion, which becomes the Notion of the Person, that of being "I" of the Creator Factor and Unique Incidentally of ours.

Such a Notion is the Existence, in which lies and our world.

The Existence will develop within the its the Life Factor and the Being.

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Between, Life Factor and Being, is done different reportings, within the Existence, one of these being the human being, with the world which her is given like dream, for Man to live his own, Illusion of Life, based on Logical Coefficient 2.

Scarcely in this dream appears the Antichrist or the Evil, on which the Man, will determine him in ratio with the Good.

Can the Antichrist, fights against God who is all that I explained, beginning from "Infinite Continuum" and up to level of Our Primordial Factor that Creates only once, afterwards all becomes Destin?

The answer is that the Antichrist can not fight against God, because the Antichrist as and Christ, respectively both Evil, as and Good, belong to God.

How could the Antichrist to bring the Evil that was brought alongside Good, still of beforehand to be us, who we are some simple passers through own Destiny, of this dream with time and spaces?

If we accept that us "lurks", wishing us, the Evil, it means that at same he stalked on all those who have passed before, through our Destiny, and all so they happened and with them, the same misfortune, in the same time, as and our self?

Then it means that such a Destiny which possessing a certain Destiny is given to us, and therefore is NOT the work of the Antichrist, but of the Destiny, and thus Antichrist is defined as being the Destiny, and Christ, that represents the Good, not part of our Destiny?

So, as and the Evil, and the Good is part from our Destiny, which appears as Entire Destiny, scarcely after the Creator Factor and Unique Incidentally, and has accomplished the Creation, once and only once, thus, being the Creator Unique, and Incidentally, only and

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only through His Creation, alike how the whole infinity of Creators Factors are Creators Unique and Incidentally, through uniqueness of the Creations on that they perpetrate each in part.

If and the Antichrist the same as and the Christ, are Destiny, being Evil and Good, why more should named and otherwise than Destiny?

This thing keeps of the Illusion of Life on which it dreams the human being, in which this one has the impression that is living life fully, at which participates directly, that can to intervene on her gait, that due to the facts on which them do, everything becomes new, and because this dream focuses on the Unknown, which became Known once with committing the Creation, by the Creators Factors.

As I said, the Creation was committed once and only once as a Fortuitous Happening, becoming immediately afterwards, Un-fortuitous Happening: the Destiny.

Thus the Destiny seems that is Incidentally, but the Unique Incidentally is just the Creator Factor.

If someone would ask me if I believe in Christ and in Antichrist, I would say that because I believe in the Good and the Evil from man's dream, as belonging to this dream, Created beforehand the Man, by Our Creator Factor, all so, I believe and in Christ and in Antichrist, as being a battle between the Stranger from Man, actual, that you see on every street, in politics and in society, and the Man in his himself, confused, rebellious, because he can not come out, to light, because it can not sidestep, this Stranger, I was talking about.

Who is the Stranger from Man, the Christ or the Antichrist?

Who is the Christ?

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The one who and gave life to Man, as of otherwise, billions of people it sacrifice in their own Alienation of Self, not understanding that the true Stranger from they, is precisely the Good toward which go blind, forgetting the other side, on which, they will not to it understand, and namely : the Evil; considered by them, Stranger of Man.

If would go only toward Evil, then this one would be the Stranger of the Man.

Why Man goes toward the Good and not toward Evil or toward both, as of otherwise would be the best thing for this one, since such would accomplish a Balance, and thus the Being of the Man, which is the Self of its, reflected through the Being of the Existence, would become what it is, dual, ie both, Good, as and Evil?

All they are really determined by the Original Sin of the Man, through which Man is doomed in his lifetime fleeting, to the material and spiritual necessities, such as food, the need for diversity, the need for pleasure, from where prospered the necessities of spiritual order, etc..

The necessities are given to the Man through the dimensions of his world: the Space and the Time.

From here drift the greed that is the basis of the Original Sin of the Man.

If you give the Man how much space he wants, surely even if the whole city would be a planet, all would not reach, and would like other planets, so would occupy the whole Universe, as ultimately, to want at least one Universe for each.

If you give the Man how much Time he wants, you see that it would not him reach nor ten lifetimes, where and would satisfy the pleasures spatial, but because time can not be acquired only through his own life and can not be stolen, blackmailed, swindled,

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robbed, exploited or parvenu, would reach quickly to the conclusion that does not need of time, than of space since this one "makes money".

If you took to the Man the possibility of to hold space, only to the extent of ensure his own necessities, you'll see that the Man not and would want longer time, than at most a life, but and that life, only if can be forced by fear, to it lives, through the fear of death!

All this shows us how Stranger is the Man, face to himself, and that the Good of the Man receives its meaning, through the spatial dimension that he can store it, for to and create his own wealth, thus ensuring his own necessity not only in cases extreme when there is no choice, but the necessity of his greed can lead to extreme.

How many individuals do not have fortunes through which could survive millions of lives?

But how many do not want if they could have the whole planet or the whole Universe?

The Good of the Man consists in that part of his Self which him ensures this sick necessity of the greed, and for this the Man was the one who and created, a God who Gives!, if him yourself subdue, and moreover, this one Gives and the forgiveness of the sins, so necessary for the upstartness of the Man.

Not this one is the true God of the Man, but his Self, composed not only from this Good so Stranger of Man, on which the Man sees him, the meaning of his existence, but consists and in the Evil without which the Good would not exist.

I am convinced that if Man would longer have and other sizes in this world, and these could be stored like and the space, then and those, would become the subjects of disputes and battles to be stored in fortunes,

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to ensure necessities their own vices of the Man, among which the most important is the greed.

Therefore the world of the Man is paranoid and devoid of real meaning, because the Man is a being paranoid and devoid of a real meaning.

Whence the Man know that this is his Good and not his Evil of which he is running away?

Just because this Good Gives him the possibility, of to secure, to an extent or another, the necessities of his own greed, toward which tends?

For this God, it sacrificed the Christ, giving birth to a world religion, and this God is fighting with the Antichrist for supremacy, so that in the end to defeat him.

Does defeating this Antichrist, the Man would not defeat for ever the forgetfulness of Self?

Forgetfulness through which the Man is not perfect, or just Good and so, nor will can ever be. Man is both, Good, as and Evil, because in the Self of the Man, no Good could not be without Evil.

Does becoming extremist reaching to know only the Good, which to him ensure his necessities, would not become and more Stranger of him?

Would not it be infinitely more Good than to fight the Evil, that consists in everything his can not it satisfy the necessities, even if these are represented alongside wealth and happenings, like those do not receive an accident or illness, of not doing an accident, or get a disease, and so on, to understand the Evil, to understand why may not have the respective wealth, and at what it uses, or to understand that the accident or disease does not occur because of the Evil from him, but of the Destiny that would have occurred anyway, being created before the Man and of his world?

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Would not it be more Good that the Man to and know the Evil in him, the causes which him produce, and what the Man considers as being the Good, through his desire of to succeed?

Does the religion of the Man is a religion of the Good, toward which the Man is heading, ie, toward money, happiness, pleasure, amusement, or everything what him can give something positive, without to understand that all these positive Factors are perhaps much more negative than the Evil, without to understand that it is not Good to fight against the Evil, because, thus, you do not do anything other than to him distort causing an Evil and greater, but you to him understand, because only through Evil, you will can understand the Good, and the Evil could be understood only through Good?

If the Good is considered as belonging to God by Man, then Man must move towards God and ask him what namely is the Evil, and if him will stigmatize, then that God is Stranger of the Man, because and the Evil makes part from Man, and must not be stigmatized the Man, but understood.

If that God will tell him how to understand the Evil and how to him approach the Good, for to be a Balance as closely between the two parties, then that God is part from the Man's God, because will do an Evil much more Good, than the greatest Good, known by Man.

Instead, to understand the Good, the Man will have to inquire thus the Evil's God, and to see if he agrees to understand the Good, or to fight against it.

If he will say he wants to fight against the Good, then that one, is not a God of the Man, but of the Stranger from Man, and if he will say he wants to understand the Man, that one is a God of the Man. Thus, the God of the Man is both the Good, as and the Evil.

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Who is the Antichrist?

Who becomes an eternal rebelled, against the Order which makes it just the Stranger from Man of the Good.

Is the one who not accepts the Order of a brutal God and deeply inhuman, that is why, him responds its through chaos and disorder.

Thus the Stranger from Man is the one in which the Man take refuge, forgetting that his Self is dual, both, Good, as and Evil, and if will take refuge only in one of these parties, that part will surely become the Stranger in he, but due to the Illusion of Life, precisely the Stranger from Man will be considered by Man, as being the Man, and the other side, as being the Stranger from Man.

Man will lose the Stranger from him, only if will know to "dwell" in both sides of his Self, both in Good, as and in Evil.

The Christ is Man?

Yes!

Because behaves inhumane, giving his life for the Stranger from Man, subjected an Order, of a God who yourself born, first, for that then, to beat you, and to become submissive to the Original Sin.

The Human has need of inhuman, for of it may highlight and vice versa.

The human would disappear entirely if it would not and the inhumane of the Christ, by his supreme sacrifice, understanding the Evil.

Thus the Christ understand the Evil to its maximum reverberation, becoming a fillip through His sacrifice, of to him approach, on this to the Good, of to finish the fierce fighting, which departs, the Good from Evil, at the extremes what reaching to apogee, alienating the Man.

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Christ is the one who made the first step by kindness and understanding through which the Man to be no longer Stranger to himself, to understand the Evil, through kindness and not through fight.

All these valuable teachings of the Christ were removed of political interests of certain churches, being distorted into fanaticism or extremism what denies the understanding of the Evil and preaches only the fight against this.

The Man has need of the Stranger from him (the Good), but not for to become just the Stranger from him, forgetting the Man (the Evil) completely.

The Christ, is sacrifices to wash the Man of the Original Sin, but once with the washing of this sin, does not mean that Man will truly live submissive only the Stranger from Him, (the Good), disappearing the Evil, but, precisely the fact that through sacrifice of Jesus Christ, the Man will have to understand Evil and, to him approaches the Good. Many churches which do not understand this, are wrong.

Who will take the place of the Evil?

Only the Good?

Only Good everywhere?

Terrible!

Because the Good without Evil is no longer Good, not having at what to it reports.

That is why the Christ of the Stranger from Man had to die?

That is why in history have died so many hundreds of thousands of people in the name of this Christ, for that they wanted to understand evil?

They died for a Christ what foresee a world only of the Good?

How of Good it would have been that Good without Evil?

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With how banish longer the Evil from Man, without to him understand on this one, with so him did and more Evil, face of the Good, eccentric, fanatic and extremist.

The Self of the Man is a Balance between Good and Evil.

The more you will straighten out, only toward one of this parties, trying to it exacerbate, to it amplify through all kinds of acts, which should combat the other side of the Self, you will not do anything else, than to amplify the other side of the Self.

Thus, with how, you will amplify the importance of the Good, countering the Evil, the more you will magnify the Evil, despite of the Good and reverse.

Man needs both, of Evil, as and of Good, both of Antichrist, as and of the Christ.

A Christ subjected to an inhuman God, who beating, is a Christ of the Good extreme, if the respective God, is considered as being a God of the Good, or reverse.

Yet Christ did a lofty fact, namely understood that it is better to act with Good towards Evil, with kindness and understanding. From here the human side of Christ, which overlaps with the human side of the respective Man with his Self.

Again, I repeat would longer be the Christ thus, without Antichrist?

Must contend with this one, or to understand it ?

Does the God of this Man would not be more good, if he would be more human and would understand the Evil, trying to change it toward Good, and the Good, to climb on the heights of increasingly higher?

Is it not infinitely more Good if we had an Evil better than the most Good current possible, and a Good better than that Evil ? Certainly yes.

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However even if the current Good is the Stranger to Man, being much too extremist, face to Evil which perforce him characterizes on this, is as necessary as the Evil.

Therefore Man needs both he and of the Stranger from him.

Man is not allowed, to do the mistake of to it refuge, nor in one side and nor in the other, therefore, nor in the Stranger from him, and nor in him, because then when it would refuge only in him, this one would become the Stranger from him, and reverse.

Then, the Stranger from Man in who took refuge, at present, is he?

It is a part of the "Ego" his.

Which is the Good and which is the Evil from this "Ego"? The Stranger from Man or the other side of the "Ego" his?

When man is in a part and it denies completely on, the other, certainly that part of the "Ego" of the Man shall be regarded as belonging to the Good, and the other one to the Evil, unwittingly understand that both parties are part of the "Ego" of the Man, and each against other can to be both, Good, as and Evil!

From where man knows through the Illusion of his Life, that the Good is precisely this Stranger in whom is sheltered, and that this is not the Evil?

Just because the Man him calls as being, the Good?

If this one is the Good (the Stranger) and the other is the Evil, then this Good can be identified by means of the Evil as being the Evil, and the Evil as identified by means of the Evil, as being the Good. This alternation, depends by who makes identifying of a sides or of other.

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Yet Christ's importance is overwhelming, being the first to understand that it is necessary to understand the Evil, by : "The one who is believed pure to toss with the stone in woman".

Is the Antichrist, Man?

Yes!

He does not accept the Order of the Stranger from Man, and therefore becomes stigmatized by this one.

With how the man is more Stranger to himself, with so will portray an Antichrist more brutal, face to he himself.

With how, the Man it will approach of him, leaving aside the wrong Path of the competitiveness and choosing the Restrictiveness Path towards him, the Antichrist will become increasingly more human, identifying it, with the true Self of the Man, hidden for so many generations, and namely the sacerdotal part of the Man, which him represents as the being.

Man must not to fight and again to fight against the Evil from him, - thus glorifying a God, who not only, that not him understands, but him more gives and an Original Sin, which is actually the Sin by which the Man its recognizes the wrong Path on which he is, praising the God of the Stranger from Him! - but the Man must first of all TO UNDERSTAND THE EVIL from him, in which lies his true self, forsaken and abased through the most abject expressions by the Stranger, who took his place.

This is the Way!

The whole difference between Antichrist and Christ consists to whom is attributed the Love by the Illusion of Life of the Man, without that the Man to understand that is, both Antichrist as and Christ, is, both Evil, as and Good, and both are Love and so.

Man is Love.

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He has neither the Will and nor actual Knowledge.

The consciousness of the Man consists of Volitional, Cognitive, and, Affective, respective of Will, Knowledge and Affection, where lies the Love.

Thanks the Illusion of Life, the Man can not Knows, without knowing the Absolute Truth of Knowledge, and therefore, can not to possess nor the Will, adjacent of Knowledge, because for to want something above all you must know what you want.

So all that him remains of the Man is the Love.

The God of the Man is the Element - Common of his, which is and his Self, and this is the Word - Matrix Love, which at Man is formed from Good and Evil, from Christ and Antichrist.

Love is the his Unique sense, that him gives sense the Being of this one, what consists in the Self of the Man, in his God, who is Love!

I wrote in** The status of the Conception in Coaxiology phenomenological, **about the Common Element, through which a Word-Matrix or Element (Word) of the Universal Pure Language can to become Typological (to meet certain complementarities or similarities) face of another Word-Matrix, which in the present case is Word-Matrix of Knowledge, in whose worlds it develops the Illusion of Life of the human being.

The element common, Man, is actually the God of the Man, how, of otherwise, may be an infinite number of others Common Elements, such as, of plants or animals, etc..

The Element Common, Man is a Word-Matrix like any other Word-Matrix which can have the quality of being Common Element, through which a multitude of Words Matrices it can retrieve in another Word

Matrix, because the Element - Common gives them the quality of to be Typological, face of the Word-Matrix, in which are found. Otherwise, if would not be the Common Element, through which to it rediscover in the other Word-Matrix, these would be un-typological from the other Word-Matrix.

The Common Element, Man is the one that him gives the Man certain characteristics, on which them has and Him, but only now in this book, I defined the Self of the Man, which is the Word-Matrix, Love, as being the Common Element, Man.

Thus, the Common Element, Man, is the Word-Matrix Love and the Self of the Man.

This is the Self of the Man or the Common Element, Man, which is actually the Word-Matrix, Love, and through which transcending all Words-Matrix which are found in the world developed by the Word-Matrix of Knowledge, in quality of Man.

To each man, his Self will be Love, and His God.

Thus Man is Love and that's all, is Antichrist and Christ, because can not feel the love than through Good and Evil, Beautiful and Ugly, etc.. ! If man would think with another logical Coefficient greater than 2, alongside Good and Evil, Antichrist and Christ would more be, and other poles, of his own divinity, depending logical Coefficient on base which would reason.

Antichrist like and the Christ is Love, but in disorientation in which we live true love is blasphemed in the most brutal and mocking way by the Christic Stranger from the Man, who created a sick society of money, but who wants to be steeped in fear of the fact the God of this Stranger is a God who beats, and is revenge, terribly, if you do not him will become subjected.

One of the instruments of torture of this world created by the God of the Christic Stranger is Money.

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This fact does not mean that I agree with Satanic practices because these instead to understand the Evil and to him approaching to the Good, to create the Balance, of human beings, him exacerbates, so how exacerbating the Good the religious Dogma, assigning to the Christ some factors, about which he nor did not mention, or, prompting new religious practices, totally inconsistent with the teachings of Christ.

Whatever we say, Christ is the same as the other great prophets, Buddha, Mohammed, Moses, etc., a foundation stone in the spiritual history of humanity because through his teachings, tries to understand the Evil and not to him defeat through bloody battle, distorting such the violence.

Christ is a pathfinder in the spirituality of this world, which opens the path of conciliation, of understanding the Evil, of forgiveness and of struggle through Kindness and Love. Without Christ, life would had been much more wrenching and poorer.

The Man will have to understand both the Evil, but equally and Good, because they complement each other, the Good on the Evil, and the Evil on Good.

Just as and in politics, dogmatic extremes are joined. What is the difference between the Inquisition and Satanism?

Satanism is an extreme of the Evil, trying thus, to fight against the religious Dogma, who and she has its extremes and fanaticism.

Paradoxically, the Satanism instead, to him closer on Man to Evil, to him determine to him understand on this one, the Satanism him separates from Evil, him determines to understand that the Evil is cruel and bloody, that, is totally the opposite of the Good, and not a completion of this one, how has to become

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understood, because without Evil would not more be Good.

Both Evil and Good are part of the Self of the Man, which is, his Common Element, hence, his God.

Understanding the Evil, him you will closer of Good, and understanding the Good, him you will closer of Evil, but them approaching, on each respect to each other, you will have an Evil, less Evil, and a Good, less Good? No!

You will have only an Evil, less Evil, and a Good alike of Good or much more Good, because the sense of the existence of the Man is from Evil to Good. The Man always seeks the Good, and tries to flee from Evil, not understanding that, if will understand the Evil, him will be much easier to possess, the Good.

Even the Good, has his share of Evil, as well the Evil, of Good.

Thus fleeing from Evil, will flee and of a, Good of this one, toward a, Good, which has and Evil, in him.

Only by understanding the Evil, of which we flee, we will can get to the Good, toward which we flee.

Therefore we should see relations of approximation between these, the existing complementarities and similarities, for to know where we to flee, toward what kind of Good.

It is, the more dangerous with how we deflect toward extremes, denying the Good (practices satanic), or the Evil (practices dogmatic, fanatic).

Any deviation toward the extremes of the one or another lead to the self alienation of the Man.

By extreme fanatical dogma, Christ instead to be a subjected of the Understanding, of the Evil and Good from the Man, is a subjected of the God of the Stranger from Man, who him subdue on this one, at fear of not being beaten by his supernatural power, and in the case

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of the total obedience, the Man is forgiven of all sins created by the same God who him gave birth, in his quality of a sinner Man.

Why God did not let the Men without sin, who to more not be compelled to him begs for mercy?

Because the Man has followed the path of the Devil.

If God was not able to know in advance that the Man will follow the way of the Devil, eating from the apple which him will give, the Knowledge, the act through which he sinned, means that not exists a God who Created the All, but a woeful conjurer.

Could otherwise be the God created by the Stranger from Man, the God of the Stranger from Man? No!

Does the Knowing is a so great Evil?

Even if in reality, the Man does not Knows, and therefore has neither the Will due to the Illusion of Life, which him gives this dream, which is his own life, the unique real thing from the Man's life, respectively from the individual Conscience of this one, is neither the Cognitive (the Knowledge) and nor Volitional (the Will), but the Affective, determined by Love.

Just as I said in 'Death, Nothingness, Un-Nothingness, Life and Bilderberg Group', everything what is part from the consciousness of the Man is love and that's all.

Man not only not Knows, but, in reality, not possesses nor Will, because his entire existence is based on the Illusion of Life, and this him gives the dream which is his own life, dream which determines the Knowledge, but and the Will, that being illusory within the existence of the Man.

*The only real thing from the consciousness of the Man is love, through which the Man **feels** the world*

around him. This feeling it is addressed in mode illusory, both the Knowledge, as and the Will.

Thus, the Man through Feeling him assigns to his Knowledge, as being a multitude of signs, which establish certain relationships, reaching at Semiotics respectively Pragmatics (the report, sign-Man), Semantics (the report, sign-significant) and Syntactic (the report, sign-sign).

These are not real than in the Illusion of Life of the Man, within this dream, precisely because the Man does Not Know the sign, but this him comes through the Feeling given by Love, the only real thing in Man's life, which is not the Knowledge, and nor can be a sign of its.

Man lies in the world of Word-Matrix of the Knowledge, but alongside the Word-Matrix, Common, Man, this is formed and from the Word-Matrix of Love.

Because the Man does not Knows and nor has Will, but only Feels, the only true fact from his life is Love.

Thus, nor three branches of Semiotics are not real, being determined by the Man through the Knowledge (fake) thereof, and therefore the Semiotics within the Co-axiology will become Un-semiotics, and will include six main branches, which are and branches basic, of the Feeling, given by Love, through which this can Knows.

Thus, Un-semiotics has at base the Love, and not the Knowledge, being an expression through which the Love, through his Feelings, can Knows, but much closer to the Truth than the Illusion of the Knowledge, from level of the Semiotics.

This fact means that what Man considers to be sign, is feeling, alike as everything that includes the sign, from force to absolutely everything us discerns the

world in which we find ourselves, through false Knowledge, but of true Love.

Thus, the Man is Love, because the Word-Matrix, Common, Man, alongside the one of Knowledge, have clothed one of the infinity of the Words of the Universal Pure Language, to define the Man as a Whole, and this was precisely the Love, the only true fact of the Man.

A lifetime some of us are obsessed somehow or other by God.

Regarding at this subject I wrote more in the book 'The status of the Conception in Co-axiology phenomenological', defining the Deist Domain, and how namely him I see it God.

In no case in the pitiful posture of conjurer, on which brought him a dogma. Why conjurer?

Because this God of the Dogma, is a God who reflects the Dogma in all its splendor, based on cheap tricks, but dangerous for the human being.

Dogma always him considers God in a dispute with the Devil, as well the Good is in the same, dispute with the Evil, during the dream of this life.

From the beginning, God is Not a fighter, and nor a person ready of disputes with all sorts of devils, who actually, lies in Man, and this one him assigns God, who becomes the savior of the Man, ready at all times to fill the pockets of the priests, who give performances in cathedrals full of people, who want to be saved.

God is not a fighter because he do Not has with whom to fight, than with He himself alike as and the Man, because God has no rival, He is the absolute master of the Whole, and of the Whole behind the Whole, respectively, of the Whole-Endlessly, by "Infinite Continuum" and its four basic features: the Asymptotic

Function, the Landmark of the Negation, the Structuring, and the Un-definition of.

These four characteristics in consistent with their Whole represented by "the Infinite Continuum", are those that by reporting at the Unique Expression of Pure Universal Consciousness, determines eternal and continuous, the Words-Matrix of the Universal Pure Language, through new and new functional attributes, for that these to can receive, certain characteristics. Then, the first Word-Matrix was God? NO!

God **is not** a Word-Matrix of this Language Pure Universal, but nor we can not talk about a first Word-Matrix, because not exists a Beginning and an End, than all in quality of Word-Matrix, but who nevertheless preceded, these functional characteristics attributive, of the Words-Matrix, of it determines, some on other, to infinity?

The answer consists in reporting "the Infinite Continuum", at the Unique Expression of Pure Universal Consciousness.

Basic characteristics of " the Infinite Continuum" were reported to Unique Expression of Pure Universal Consciousness, prompting through the Asymptotic Function, at the beginning, the first function, namely, the conjunctive function, thus as the Whole, to be in Whole, according the Analogy of the Whole, about which I have more written.

This fact will determine, the Word-Matrix of the Infinity, because the All will become always, thanks to the Asymptotic Function, of "the Infinite Continuum", an All exceeded by Unending, which is reflected through the Infinite.

To affirm: the Word-Matrix Infinite, is the first Word-Matrix within Universal Pure Language, is erroneous, because the Infinite, through his acceptance,

structural, but and functional conjunctive, represents precisely the Unending, and, of him gives, the Unending, status of "first" is exactly as you say him, that he is not Unending, because the Unending, the Eternal (from temporary perspective, for example), can not ever be a "first", because, if it had a Beginning, would not more be Unending, but the end at one end, even if at the other, would be Unending.

The Beginning, is also a Word-Matrix the same as and the Infinite, and then we could not talk about the first Word-Matrix, but the first Words-Matrices.

Then if we can not determine the "first" Word-Matrix, it means that do not exist, because is in a succession of functional determinations, through the fact that some it determines on others, through the reporting at the Unique Expression of Pure Universal Consciousness.

Who is responsible for the appearance of these Words and in what way?

But who is responsible for the appearance of the Unique Expression of Pure Universal Consciousness and in what way?

Asymptotic function of the "Infinite Continuum" determines him on this one as being: "Continuous", prompting "the Continuity-Landmark ", is the Unique Expression of Pure Universal Consciousness, defined as being the Landmark of Negation, through reporting to "the Infinite Continuum".

Please do not make the mistake of associating the "Infinite Continuum" with the Word-Matrix, Infinite, even if symbolically represents the same thing, they are not the same thing, because the "Infinite Continuum" is not a Word-Matrix, as it is the Infinite.

Once the Asymptotic Function determines the "Continuity-Landmark", which becomes thus,

Landmark (the Landmark of Negation), the "Continuity-Landmark" of the Asymptotic Function of "the Infinite Continuum", him denies on this one, precisely through the fact, that him becomes Landmark, so, an End within the "Continuity" of his.

This "Continuity-Landmark" of the Unique Expressions of Pure Universal Consciousness will nominate, the All-Unending, actually "framework" in which the Words-Matrices are defined.

This "Continuity-Landmark", will consist, through and for the Asymptotic Function which is reported at the Unique Expressions of Pure Universal Consciousness (the Landmark of Negation), on which a defines as Landmark, instead, the Asymptotic Function is defined as being the Word-Matrix, in whose matrix it lies, so, are retrieved the Words-Matrices, so as being the All, that determines in his structure (the Structuring), the diversity.

Such, the Word-Matrix Infinite represents precisely the diversity of all Words-Matrices, which are defined thus by him.

Therefore can not ever be "first" Word-Matrix!

As I said just now, Continuity determined by the Asymptotic Function as being the Unique Expression of Pure Universal Consciousness, is nothing but a Landmark, which it always denies, namely, the Landmark of Negation, that becomes thus from the characteristic of the "Infinite Continuum", and the basic feature which defines the Unique Expression of Pure Universal Consciousness.

Since that "Continuity" which becomes a Landmark of the "Infinite Continuum", due to the Asymptotic Function, is a Landmark, that will deny precisely the "Infinite", to determine the His

"Continuity", becoming thus, **the Landmark of Negation**.

Thus, reported at the Unique Expression of Pure Universal Consciousness, the "Infinite Continuum" is identified as only "Infinite" and not "Continuous", precisely because such to can be determined his continuity, by the Unique Expression of Pure Universal Consciousness, which is and **Landmark of Negation**, in this case.

How exactly can be determined as 'Infinite' without to be 'Continuous' by the Unique Expression of Pure Universal Consciousness, and thus remain and **Landmark**, but to be and, **Denied**, the same time, towards the Unique Expression of Pure Universal Consciousness?

Once it becomes Landmark of the "Infinite Continuum", precisely because **this** ("**Infinite Continuum** ") to remain eternally 'Continuous', will have first of all to him considers, **in turn**, which had until now, the quality of **Landmark** toward the "Infinite Continuum", as **Landmark Infinite of the Unique Expressions of Pure Universal Consciousness**, with title of **Landmark Infinite Integer of the Unique Expressions of Pure Universal Consciousness**.

This, **Landmark Infinite Integer**, actually defines, an **Infinity-Finite**, through **Infinite (Infinity)**, and through **Integer (Finite)**.

Finite part within the "Infinite Continuum" will be a new Word-Matrix, which it will be structured within this one, becoming through **Un-defining**, from **Integer**, a diversity in diversity, which will be taken over by the Asymptotic Function, for to it be able to resume the cycle.

Thus the Landmark which is the Unique Expression of Universal Consciousness Unique towards

the "Infinite Continuum" will become a Landmark of the Negation, both for "Infinite Continuum" which recognizes the Unique Expression of Pure Universal Consciousness, but it Denies eternal, through its characteristics, becoming again 'Continuous', from Integer, as well the Unique Expression of Pure Consciousness Universal considers "Infinite Continuum" as being a Landmark which always it denies on same considerations, because becomes eternal "Continuous" from Integer.

Consequently, the second characteristic of the "Infinite Continuum" which is the Landmark of Negation, is responsible of "the localization and determining in quality of Landmark" of the Unique Expressions of Pure Universal Consciousness, which once determined the Infinite, as being a Landmark Integer, so, Finite, will Structure the Finite as being a Whole, through the third characteristic of "Infinite Continuum", of which, the Unique Expression of Pure Universal Consciousness, is no stranger, and him it due the Whole, what will become Diversity through the fourth characteristic, namely: Un-defining.

Thus between "Infinite Continuum" and the Unique Expression of Pure Universal Consciousness exists a powerful interdependent, just as there are for each Word- Matrix, in part, and its own Expression, which is actually its own Unique Expression of Pure Universal Consciousness.

Thus, the Unique Expression of Pure Universal Consciousness is the Unique Expression of the "Infinite Continuum," as each Word-Matrix has its own Unique Expression, only that at level of diversity, of infinity of such Words-Matrices, that Expression is no longer Unique, but part of Infinity, towards the "Infinite Continuum", which will have

always and Eternal, only a single Unique Expression of Pure Universal Consciousness.

Thus both the Expressions of the Words-Matrices, as and the Unique Expression of Pure Universal Consciousness, defines the Universal Pure Consciousness? YES!

Just that and the Universal Pure Consciousness, is structured, having at base the Unique Expression of her, at which is reporting all the Expressions of the Words-Matrices, and, when I say reporting, I do it in the true sense of the word, because, never, the Unique Expression will not be equivalent with the Expression of a Word-Matrix, and nor, it will not amalgamate or mix with it.

Therefore, the Pure Consciousness Universal is "split" into two parts, namely: the Unique Expression, a part, and the second part, the Expressions of the Words-Matrices, which it reporting eternal at the Unique Expression, for to it can define.

The same and in the case of the "Infinite Continuum", this is structured from the Words-Matrices, which him, gives the quality of All, and from "his Continuity", which gives him the quality of Infinite.

Thus, the "Infinite Continuum" becomes an ALL-ENDLESS, and the Pure Consciousness Universal becomes Unique through the Unique Expression of it, and Infinite through the Infinity of the Expressions of the Words- Matrices.

Thus, we observe how this ratio is reversed between the "Infinite Continuum" and the Universal Pure Consciousness, since the Whole is formed within the "Infinite Continuum" from Words-Matrices, and within the Universal Pure Consciousness, the Expressions of the Words-Matrices are forming precisely the Infinite.

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In conclusion, the Unique Expression of Pure Universal Consciousness is the Unique Expression of the "Infinite Continuum".

Each Word has a Symbol and a Meaning of his own.

Each Element Primordial is a Word.

The totality of Words is forming the Universal Pure Language, whose Expression determines the Pure Universal Consciousness.

Within the Knowledge, the Words of the Universal Pure Language, are reflected in the "EGO" of the Primordial Factor, in which are found all these Words.

Each Word or Primordial Element has a certain Matrix of it, that him determine the development depending on the other Words, of which, thanks to the Expression of the Pure Universal Language, which is Pure Consciousness Universal, is in an interdependent relationship continues.

For the Word, Knowledge, the source of the Universal Pure Language is Our Matrix, because, only through her, can Know, these Primordial Elements, which are the Words through the "EGO" of the Primordial Factor, which becoming the first reflection for these Words in the Word of Knowledge, where is and our world.

Instead, the Source distinctly regarded of the Word of the Knowledge, no more is the Our Matrix, which determined the "Ego", of the Primordial Factor and nor other aspects, developed by this, such as, the Absolute Truth and the Instinct, but the characteristics of the "Infinite Continuum" which are the Asymptotic Function, the Landmark of Negation, the Structuring and the Un-defining.

From the point of view of the Universal Pure Language, Matrix, of the Knowledge, respectively the Forms of Expression Matrix, and of the Universal Pure Language, the Infinite receives different connotations from case to case.

Thus within the Universal Pure Language, Matrix, of the Knowledge, the Infinite is equivalent to the Endless, from here, and the Asymptotic Function which hovers in quality of basic characteristic over him.

From the point of view of the Forms of the Expressions Matrix, here the Infinite can receive an infinity of connotations, because each Matrix in part, develops its own Universal Pure Language, Matrix, and from here, this Language becomes a Form of the Expression Matrix, in its turn, alongside the infinity of other Forms of the Expression Matrix, and thus we can define as being, Forms of the Expression Matrix, the totality of the Universal Pure Language, among which, and that of the Universal Knowledge, where each Matrix its develops the Universal Pure Language, Matrix respectively.

Thus, we have three types of *Languages*: the *Universal Pure Language, Matrix*, which is the Universal Pure Language of a Matrix, Language that develops only through the Matrix respective, in our case being the Universal Pure Language of the Knowledge, afterwards, are the *Forms of the Expressions Matrix*, where we can talk about an infinite multitude of the Universal Pure Languages, Matrices, and of course, of the *Universal Pure Language*, taken as a Whole, the one that defines in His Totality, the EXPRESSION, what has the role of Pure Consciousness Universal, and implicitly, of State of Conception.

The Universal Pure Language, Matrix, of the Knowledge, is defined by Our Matrix, which is a Matrix-

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Purpose, that determines the Instinct and the Absolute Truth, for to can determine, once with this, the "Ego" of the Primordial Factor, where are reflected, the Words of the Universal Pure Language, receiving other Symbols and Meanings, in following the reflection, propitious of the Knowledge, thus, determining, the Universal Pure Language, Matrix, of the Knowledge.

Once determined this Language, appears the Absolute Knowledge, alongside the Absolute Truth and Instinct.

The Absolute Knowledge alongside the Absolute Truth determines the Original Thought of the Primordial Factor.

It is responsible of the determining each Creator Factor and Unique Incidentally, where each in part is nothing else but a Word of the Universal Pure Language Matrix of the Knowledge, or the Words of the Universal Pure Language, reflected in the "Ego" of the Primordial Factor, and distorted as Symbol and Pure Meaning of thereof by the "Ego" of the Primordial Factor.

All these to create the Universal Pure Language, Matrix of the Knowledge, which is a Form of the Expressions Matrix, from the infinity of Forms of the Expressions Matrix.

This fact means that every Word of Universal Pure Language has a certain Meaning and Symbol of his, in quality of Word of Universal Pure Language, Meaning and Symbol unfiltered by no other Word-Matrix.

Every Word of the Universal Pure Language is a Word-Matrix.

This thing is a general rule.

The Word of Matrix of the Knowledge can be named as Matrix-Purpose.

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The Purpose is that which determines, in fact, the Universal Pure Language, Matrix of the Knowledge.

This is the Symbol and the Meaning of the Word of the Knowledge, in his Pure state, of Word, of the Universal Pure Language.

Every Word-Matrix of the Universal Pure Language is defined as having a Symbol, that has a Meaning of its, so and a Meaning, even if the Symbol, par excellence, can be himself a Meaning, a form or anything else which to him determine.

Why must necessarily added the particle "and" , which demonstrate the fact that the Symbol is a symbol deprived in his himself, of a certain Meaning, being probably, just a Symbol of the Form, and, certainly, not, of the Meaning?

If it would be a symbol of the Form and not of the Meaning, would mean that has not a certain Meaning, what in terms of the Knowledge is totally wrong, because any Form is a Meaning in itself.

So, what actually happens and what kind of Symbol is every Word in part of the Universal Pure Language?

We human beings can not understand a particular symbol, than if it has a certain Meaning, how we identify as being under the same structure, both the Symbol, as and the Meaning.

Because we live in the worlds of Knowledge, each Symbol for us, will have a Meaning.

If we lived in the worlds of another Word-Matrix, surely, that each Symbol would have the resonance given by the Word respectively, in Knowledge, in the case of another Language Pure Universal, Matrix, in which is located and the Knowledge.

In the case of Forms of the Expressions Matrix in which are not the Knowledge, the Word-Matrix no more

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has not even a Symbol, from point of view of the Knowledge, different of the Meaning, and replaced with the resonance given by the Word-Matrix respectively.

This fact is due in totality the lack of the Knowledge.

Such the Words-Matrix of the Universal Pure Language have Symbols what possesses, a certain Meaning.

Only within the Knowledge, are only Symbols where the Meaning is replaced by the Word-Matrix, respectively only there where in the "vocabulary", intervenes and the Knowledge, and in the case of Forms of the Expressions Matrix, where not even is the Knowledge, so not interact in any way, according the First Analogies of the All, with the Words-Matrices respectively, gets lost in totality the Symbol of these Words-Matrices.

Symbol being replaced with the Word-Matrix, respectively, which we, human beings, who thinking only and only by means of Knowledge, we him will perceive all as on a certain Symbol, even if this one is not so.

I wrote in another book about Knowledge, that is the Reason of the Creation.

Is perfect, but this is only for the Universal Pure Language, Matrix, of the Knowledge.

For the Forms of the Expression Matrix, or for the Universal Pure Language of other Words-Matrices, where the Knowledge is inserted as a simple Word of the Language, and not in quality of Word-Matrix, again the Reason of the Creation will not consists in Knowledge, but in the Word-Matrix, respectively.

Concerning the Creation is more doing again a distortion because the Creation is Created in the worlds of the Knowledge, only by the Unique Incidentally,

which are the Creators Factors, together with the Primordial factor, through the reflection the Universal Pure Language in the "EGO" of its.

Thus, the Creation, within the Knowledge, comes as being a reflection of Universal Pure Language, and the image mirrored in the "Ego" of the Primordial Factor of those Words of the Universal Pure Language, is nothing else than the Creators Factors and Unique Incidentally.

Thus, the Creation is actually the mirroring in the "Ego" of the Primordial Factor of this Universal Pure Language, while within other Words-Matrices of the Universal Pure Language, the Creation no longer the preserve of the mirroring in the "Ego" of the Primordial Factor, but receives with completely and utterly other valences depending on the Word-Matrix, respectively, being even and the Word-Matrix, Creation, which is the same as the Word-Matrix, the Knowledge, in the sense of having, its own developments, matrices, with the worlds and its Universes.

Thus, the Word-Matrix, Creation, is totally different and independent of the Word-Matrix, the Knowledge, within the Universal Pure language, between them being only certain relations of interdependence, such as those caused the attributive function, and of course, the connective, whereof follows to deepen more the subject in the following pages.

In conclusion, one is the Creation seen through prism of the "Ego" of the Primordial Factor, through the disjunctive function of the Chance, and the other is the Word-Matrix, Creation, independently of this "Ego" of the Primordial Factor, in quality of Word-Matrix, of the Universal Pure Language.

The Creation is therefore, in Knowledge, this mirroring that occurs only once in the "Ego" of the Primordial Factor, mirroring, in which are found all the

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Creators Factors and Unique Incidentally, then, only once, when the Whole Creation is perfected, and not, and of other and other times.

This is why, the Creators Factors, are Unique Incidentally.

If the Creation would be a continues mirroring, of the Universal Pure Language, the Creators Factors, would not longer be and Unique Incidentally, but would be only simple mirrors, by means of which, is reflected the Universal Pure Language.

Why is reflected only once this process, which is in his himself an Event-Phenomenon?

Event-Phenomenon, I said, although, for to be a Phenomenon, is necessary a succession the Occurrence, but in this case, the Creation is the Event, which becomes Phenomenon, only through a single Event, that of a single mirroring of the Universal Pure Language, and once with this, the Phenomenon of Creation it consummates, definitely and irrevocably.

Any, Consummation of an Event, which through his major force, no longer can determine, a succession the Occurrence, is reduced at Phenomenon, through his only intervention the Occurrence, respectively, through the only mirroring of the Universal Pure Language, when the Creation, was perfected.

Once, the Creation, consummate, all what follows, in the worlds of the Knowledge, belongs, only and only Destiny, which is actually an ally of the Illusion of Life, but especially of the archetypal Illusion, from this vast empire of the Knowledge.

Why is such an ally, the Destiny?

For the simple fact that everything what seems to have an Unknown Destiny is actually Known, once with the Creation that has a single Event, through the mirroring of the Universal Pure Language in the

Knowledge, respectively, in the "Ego" of the Primordial Factor.

Both the Man as any other being or thing, each has its own Destiny Known since the moment of the Creation, which, was consummate, and more than that, was committed, ending with the unique Event-Phenomenon from the worlds of Our Matrix, which is the Word, Knowledge, of the Universal Pure Language

Creation is the Unique Event, which becomes in her self, a Phenomenon without more being necessary, other and other successions eventful, as in the case of other Phenomena, aspect what us indicates the fact that, the Creation is the Word-Matrix, with which the Word-Matrix, Knowledge, has interacted first time.

Even and the phrase "has interacted" seems to me inappropriate, since there can be no interaction in the true sense of word known by the human beings, because through the interaction we understand a particular Phenomenon, which is due of a whole succession eventful, which is not the case in this place.

So I think it is more appropriate the expression: the Creation is the Word-Matrix of Universal Pure Language which has been included for the first time, being and the first Event Phenomenon in the Word-Matrix of the Knowledge.

In my works of to date I have spoken quite often about the Primordial Event, owed the Semantic Mirror of the Infinite.

Could this Primordial Event be precisely, the Creation? My answer is YES!

Only now, in this book, has reached a development through that the Creation to can be defined as such, and placed where it belongs.

And yet, the "Ego" of the Primordial Factor was "formed", to call it misnomer, "much later", equally

misnomer, than the Semantics Mirror of the Infinity, Un-semantic, Periodical and the Lack of thereof.

The Primordial Event, appears once with the reflection in the Infinite Mirror of the Semantic and Un-Semantic, determining the Periodical, which will be reflected in the Un-Semantic, and then in Semantic, realizing the Infinite Periodicity, in the present case, the image Infinite, as when you put two mirrors face to face, and the image created by the parallel mirrors, is produced inside their at Infinite.

Exactly alike things stand and in the case my description, only that the second mirror is the Un-Semantic, and, infinite image which is created between the two mirrors, respectively, the Infinite Mirror of the Semantic, and the Un-Semantic, is the Periodical.

This, is reproduces to infinity, consummating the Creation, within the Word-Matrix, Knowledge, of the Universal Pure Language.

First Event or the Primordial Event was consummate once with the first reflection to Infinite of the Periodical, in the Semantic Mirror of the Infinite, owed the Un-Semantic, part from this Mirror.

All these were of **before** of to be **determined** Our Matrix, respectively, Word-Matrix of the Knowledge from the Universal Pure Language, as I wrote in *The Coaxialism*.

How exactly could be produced all these Before to be determined Our Matrix?

Before to be determined the Word-Matrix of the Knowledge, does not mean, before of to be, within the Universal Pure Language.

The first Event was produced when the Word-Matrix of the Knowledge, their will develop, his own, deployments.

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For this the word-Matrix of the Knowledge, had need of to receive an "impulse" from part of other, Word-Matrix within the Universal Pure Language, and this "impulse" consists in attribution of the Word-Matrix of the Knowledge, his own basic characteristics, but for the Word-Matrix, the Knowledge, to can to its develop, its own, basic characteristics, was necessary that to develop their, before all, his first characteristic, and this consists in Mirroring, because the Knowledge is a Mirror.

Thus, the first thing that was **recognized** by the Word-Matrix of the Creation, the Knowledge, was his quality to be Mirror.

In this **recognition** consists the appearance of the Semantic Mirror of the Infinity, and once with it, of the Un-semantic, the Periodical, and of the first Event-Phenomenon within this process.

However, both the Semantic, as and Un-semantic, but and Periodical are **assigned** to the Word-Matrix of the Knowledge, by the Word-Matrix of the Creation, but **are not within** the Word-Matrix of the Knowledge, than as **attribute** of thereof.

It can assign in larger framework as belonging the Word-Matrix of the Knowledge, but only and only in quality of attributes of this Word-Matrix, which is the Knowledge.

These attributes, the Semantic, Un-semantic, Periodical, where each in part, represents the Lack from the other, once with the Event-Phenomenon Primordial, were those which have determined the PURPOSE of the Word-Matrix of the Knowledge, which was summed at the Instinct, the Absolute Truth, the "Ego" of the Primordial Factor, the Creator Factors and Unique Incidentally, and within Our Creator Factor and Unique by Chance, have determined the Person, its

Personalisations, the Notion determined by the totality of these Personalisations, that have received each in part, their own Notion, and Our Personalisations has received the Notion of Existence, becoming the Existence, what has determined the Being, and the Life Factor, afterwards the development of the Universes and of parallel Worlds, depending on Logical Coefficients of the Illusion of Life, etc..

All this picture, within of the Word-Matrix, Knowledge, was due to its attributes: the Semantic, Unsemantic, and Periodical, owed of Word-Matrix of the Creation.

This fact means that **NOT** the Knowledge is that one which has "included" within its, the Creation, but exactly inversely:

The Creation is the Word-Matrix of the Universal Pure Language, that determines the Word-Matrix of the Knowledge, through its attributes, and the Creation from the Word-Matrix, the Knowledge, or the Knowledge Creation, is totally different of the Creation, in quality of Word-Matrix of the Universal Pure Language.

Thus, the Creation is before the Knowledge, and Not the Knowledge before the Creation.

Once what the Creation is Word-Matrix which becomes the attribute the Word-Matrix of the Knowledge, it means the Creation is the father of the Knowledge, because this one determines to the Knowledge, its basic characteristics, as we just designated.

This fact shows us that every Word-Matrix, has an Attribute of his, practically, a parent of his, which determines us, an other troubling thing, and namely, the ORIGIN.

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The Origin is therefore a supreme attribute, of the Whole Universal Language.

For this, the Origin should be the Word-Matrix which to replace the Asymptotically Function, about which I was talking in another book, whereas and the Origin is ultimately a Word of this Universal Language.

All I can affirm at this point is that the Origin becomes an attribute of Creation, respectively, of the Word-Matrix, Creation, the same, as, this is the attribute of the Knowledge.

The quality of attribute of a Word-Matrix of the Universal Pure Language, defines the Word-Matrix, which in turn determines another Word-Matrix, or him precedes through his own characteristics, which receive the quality of attribute of the other Word-Matrix.

The quality of attribute can be assigned only to a single Word-Matrix, which through its characteristics can determine the other Word-Matrix.

The characteristics attributive of the Word-Matrix, Creation, for the Word-Matrix, the Knowledge, are: the Semantic, Un-semantic and Periodical, defined through the Lack, that determines them, and ultimately determines in her turn, the first basic characteristic, of the Word-Matrix of the Knowledge, namely, its Purpose.

Thus is "forming" the Word-Matrix of Knowledge, which actually, has as attribute, the Word-Matrix of the Creation, and the Word-Matrix of the Creation has as attribute, in its turn, the Origin.

As I said the Origin is not under no form, the Origin of the Whole, Universal Pure Language, but a simple Word-Matrix of this Universal Pure Language, which is the attribute of the Creation.

Can be the attribute of the Origin, the Asymptotic Function?

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In no case, because the Asymptotic Function is not the attribute of a Word-Matrix of Universal Pure Language, but is first characteristic of the "Infinite Continuum" followed by the Landmark of Negation, the Structuring and the Un-defining, which are the other three features.

These characteristics are not the Words-Matrices of the Universal Pure Language, but have a role to determine the "Infinite Continuum".

Of this being so, it means that the Origin, in quality of Word-Matrix of the Universal Pure Language, is not nor on far, the Origin of the whole Universal Pure Language, but a simple Word of its. Its true Origin consists in the four basic characteristics: the Asymptotic Function, Landmark of Negation, the Structuring and the Un-defining.

In this case, which could be the Origin attribute in its quality of Word-Matrix of the Universal Pure Language?

Through its acceptance, the Origin represents, from point of view of the Knowledge, precisely the attributes given to the Knowledge, by the Creation, namely the Semantic, Un-semantic and Periodical through their Lack.

Thus, the Origin could have as the attribute, one of these Words, in their quality of Words-Matrices of the Universal Pure Language?

Through Semantic we understand an infinity of possibilities semantic, hence, of meanings, signs or characteristics, that can be disjoint in an infinity of other and other features that ultimately define a meaning.

Could be the Semantic the attribute of the Origin?

The Semantic is an attribute of the Word-Matrix, Creation, which determines the Knowledge precisely through these *attributive functions* of its.

From the point of view of the Knowledge would be very easy to identify as attribute of the Origin of the Semantic, in quality of Word-Matrix, just that, the Origin, itself, is the Word-Matrix, of whose *attributive functions*, determines the Creation, which in its turn, through its attributive functions, determines the Knowledge, and thus, things get complicated, because the Semantic appears to us as an attributive function of the Creation for the determining of the Knowledge, and in no case, of other Word-Matrix, which to determine, in its turn, the Origin.

Thus, the Semantic is a determinative of the attribute functions of the Creation, which is a Word-Matrix, determined precisely through the attributive functions of the Origin, and in this case, we can not speak of a determination of the Origin, precisely by its determinative, owed of its attributive functions.

What lies beyond the Word-Matrix, Origin, and which are attributive functions what can define this Word-Matrix?

For this we have to go back to the Universal Pure Language, which par excellence, I've more said that can not be Created, because the Creation is a simple Word-Matrix within of this Language Pure Universal, and thus, what can NOT be Created, can not have nor an Origin, from where to begin the Creation or to it triggers.

Attributive functions are not functions which, by their nature, determines a certain Word-Matrix or another, Creating it, but determining him, from the point of view of the Knowledge, as belonging to the Universal Pure Language, in fact this Word-Matrix is a Form of Matrix Expression.

In this moment, I am trying, as far as possible, to me depart the Word-Matrix, the Knowledge, and to sketch, even focused on the attributive functions, a

painting of the Forms of the Matrix Expression, where each such Form of Expression is a Word-Matrix that belonging to the Universal Pure Language, only that it is no longer seen through the Knowledge.

The attributive functions belong the Knowledge, only to the extent that the Origin is interdependent of Creation, and thus us appears, an Origin for the Entire Pure Universal Language, what legally of the Forms of Expression can not be true at all.

Which to be ultimately the attributive functions of the Origin, if not the Semantic, which can be such a function attributive, I repeat, legally of the Word-Matrix of the Knowledge, because this is one of the characteristics of the Creation, that became *attributive functions* for Knowledge, hence, an Origin of this one, but, in no way and the Origin of Creation, which consists, precisely in the attributive functions of the Origin.

These can be the characteristics of determination and indeterminacy, as and the attributive characteristics of the Whole, which it divides to determine the Creation, only that this division of the Whole, is one Infinite, and from here results, the differentiation All-Infinite, seen through prism of the Word-Matrix of the Knowledge, whose characteristics become *attributive functions* for the Word-Matrix, Creation.

From this place the Whole, it closes, being impossible to determined and the attributive functions of the Origin?

For this, I come back again to the four basic characteristics of "Infinite Continuum" on which them can determine as being *the attributive functions* for the Word-Matrix, Origin.

If these are *attributive functions* for the Word-Matrix, Origin, then which are the attributive functions

for the infinity of other and other Words of the Universal Pure Language, if we see that, the Whole has a Beginning in these characteristics of "Infinite Continuum"?

Of course that, the Asymptotic Function, Landmark of the Negation, Structuring and the Un-defining, can be *attributive functions* of the Origin, only if these would not be the characteristics of the "Infinite Continuum", and therefore, attributive functions of the Whole Universal Pure Language, therefore among the infinity of Words-Matrices of the Origin.

Thus, the Origin must have other *attributive functions*.

What namely could determine the Origin than the Beginning?

Why?

Because the Origin is a Beginning, even if this Beginning would be a continuous one, it can be viewed from the point of view of the Origin as a determinant.

This determinant can be indeterminate or determined, as can be self-determined or reported.

Thus the attributive functions of the Origin can consist in characteristics of the Word-Matrix, Beginning.

Once determined thus this Word, he is determined to turn, of other *attributive functions*, that are basic characteristics of Word-Matrix, which him determines, and this latter Word is the Word-Matrix, End.

I said "latter", not because "before" him, no longer would follow a whole infinity of Words-Matrix, but, because us can not think on base of the Logical Coefficient 2 of the Knowledge, than through a beginning and of end, the a good and an evil, a beautiful and of an ugly, etc..

Therefore, once reaching at the level of the Word-Matrix, Beginning, was easier to determine the

attributive functions that him can determine on this one from point of view of the Knowledge, respectively of the Word-Matrix of the Knowledge.

This "generator", being precisely the word-Matrix ,End, which through the essence its characteristics can determine the attributive functions of the Beginning, and namely: *Any End will begin, as well, any End, terminates, with a beginning*, since, we can not say, that there, the all was ended, because this ending is actually the initiator of a new beginning, even in his quality as the end.

How namely?

A simple example: Military parade took end. The fact that respective parade has been, was held, and now was ended, means a new beginning, because, henceforth, that parade was, so it is a new beginning of that "was", as well, once with one's death is a new beginning without that person, but a beginning different from, the beginning which was sometime before birth of the person, because through his historical dimension, that person it enroll with a life lived, that leaves room for a new beginning.

Examples in these cases could continue indefinitely.

So we human beings through, our thinking attributed, the Coefficient Logical 2, we can know only the attributive functions of the following, Words-Matrix within Universal Pure Language, and only in this descending order as follows:

Word-Matrix of the Knowledge determined by attributive functions of the **Word-Matrix of the Creation**, determined in turn by attributive functions of the **Word-Matrix of the Origin**, determined by attributive functions of the **Word-Matrix of the Beginning**, and this latter determined by attributive functions of the **Word-Matrix of the End**.

These are the Words-Matrix whom human being them can determine their elementary characteristics, which becomes for their determinant, *attributive functions*.

All these attributive functions are in turn, determined by another Word-Matrix of the Universal Pure Language for the human being, who perceives on base of the Coefficient Logical 2.

Why? Because, each such function must, in turn, to have a certain determinant, precisely due to the intervention in this phraseological equation, of the Word-Matrix of the Origin, which lies as being a determinant of the other two Words-Matrix, namely Beginning and the End.

Even they must be determined, in turn, once they are avatars of the Origin, and through their essence defines with their attributive functions: the Origin.

What namely can determine the Origin, if not the Creation?

I've more said that Creation is like an attributive determinant of the Knowledge, and the Origin is the attributive determinant of the Creation, and not vice versa. This means that the Origin was not never Created, but the Creation has an Origin.

This enunciation determines finally a solving at the level of the attributive functions taken, this time, in their ensemble, and not disparately, as them have identified so far, on the basis of the Words-Matrices of the Pure Universal Language.

What namely could determine all these attributive functions of the five Words-Matrices?

To return to the characteristic of the "Infinite Continuum" and to argues that is due to the Asymptotic Function, or, the Landmark of the Negation, etc., it is not possible, because the attributive functions can not be

the direct determinant of the "Infinite Continuum", because none of them, have not included in their totality the "Infinite Continuum", because the first Word-Matrix, which determines the first attributive function is precisely the End, which is a total opposite of the Infinite, and the End, can not be, under no form, the "Infinite Continuum", precisely through the fact that is ending.

This aspect indicates us the fact that the Word-Matrix, End, is, inserted both in the other Words - Matrices as the Beginning, Origin, Creation, and of course, the Knowledge.

All other Words-Matrices previous inserted, have inserted into their selves, the End, and then the Beginning, which both are also an opposite of Infinity, fact what us determine to realize that and the Semantic, respectively, the Semantics Mirror of Infinity, has included within its, the opposites of the Infinity, respectively, the Beginning and the End, opposites which through their attributive functions about the Origin, will determine through Creation, thereof attributive functions, through which it will Mirror, for determining the Knowledge, precisely the Infinite.

Thus, the Semantic Mirror of Infinity, mirrors the Infinite, but it is not the Infinite in itself, which, as shown, has completely different characteristics, being cataloged by me, as the "Infinite Continuum", with the four basic features namely: the Asymptotic Function, Landmark of Negation, Structuring and Un-defining.

It is true that one of these features it will transmitted and over attributive functions of the Beginning and End, just that this will occur later, and through other "Passageways", which by their nature, will complete the respectively tableau, on which it we can

name: the Functional Tableau of the Universal Pure Language.

This tableau will include both the Universal Pure Language, as and its Expression, namely, the Universal Pure Consciousness, which is and the State of Conception, whom I dedicated a whole book, but which is not the same with the Pure Universal Consciousness, than, from the viewpoint of the Universal Pure Language, implicitly, of its Expression, and not from the viewpoint of the Status of Conception, which is defines as being not only the All, and the All, from behind the All, but and the structural All, which defines the "Infinite Continuum", but which is not found in the Expression that defines the Universal Pure Consciousness.

In Status of Conception, alongside the Expression of the Universal Pure Consciousness, we'll meet including each Word-Matrix, as and each element developed by the Word-Matrix, respectively, not only, as an ideational insertion within a phraseology which becomes included into the Expression of the Universal Pure Consciousness, but, especially, in his Matrix of structure, which determines through his functions a new determinant or un-determinant, having an area infinitely wide, regarding establishment and deliberation legalities and enunciations, which are thus determined.

Returning to the issue of where we started, previously , the Beginning and the End are two Words-Matrix responsible for the other three Words-Matrices, namely : the Origin, the Creation and the Knowledge.

All these will have included, within their this Beginning and End, transmitted on base attributive functions which they have determined.

Thus these three Words-Matrices will have the Beginning and the End in them, and this will determines them the following enunciation: All what has Origin,

becomes Created, and thus Known, due to the Beginning and the End from these.

In other words, we will not be able never talk about the Origin, the Creation and the Knowledge, without to remember of Beginning and End, what determines that the vision from the viewpoint of the Knowledge over the Origin, to be the Creational one, what has a Beginning which will End.

The fact that will End the Beginning of the Origin, makes us think, at the perennality itself, of the Universal Pure Language, perenity which, from the perspective of Knowledge, it will End once with the Beginning, and will Begin once with a new and new, End.

Thus from the point of view of Knowledge, the Universal Pure Language is highlighted as being one of Periodical origin, and again, we return to the Periodical Creational, as attributive function of Creation, what determined the Knowledge, namely, that through him was structured within the Knowledge, the First Attributive Function, namely, the End.

Once the All, from point of view of Knowledge, Begins with the End, means that before of that, End, has more been, a Beginning, which should to it End, or maybe that the "Infinite Continuum" is only finite at one end, and infinite at the other?

No, in no case!

We can not talk of such a supposition, because the "Infinite Continuum" is responsible for All-Endlessly, which is actually an eternal All, which stands always hidden behind another eternal All, what becomes the Endlessly, and thus, the All-Endlessly is defined as being the "Continuum infinite".

On the other hand, we can not accept in any way, the fact that the Universal Pure Language would be

formed only from the five Words-Matrices, which would be the End, Beginning, Origin, Creation and Knowledge, whereas even and within the Knowledge of the human being, are much many Words, which even if is reflected erroneously through the Illusion of Life, mainly due, the quality of the Mirroring of Knowledge, and especially the fact that the image given by Mirror, is not the slightest, the real image.

One is when we look in the Mirror, even if we are the image that we see, it is not our person, but a virtual image, on which gives us the Mirror, respective, about us.

Maybe we do not even show how us reflects, the respective Mirror, perhaps we are totally different, just like and the world around us. Perhaps the poplars on the street are other souls, or gods, or whatever.

All that Man knows that he Knows, is due to the virtual image on which the Knowledge Mirror, a giveth the Man about himself and about the world that surrounds him.

In the same way, happens and in case of the Words-Matrices and their meanings, within the Human Language, which is a totally different language face to the Universal Pure Language.

The human thinking will assign the Origin a Beginning and an End, and not an Ending, which afterwards to determines, the all, which are or are not, known by the Man.

This determines us to us realize how great is the difference between the Universal Pure Language and the Human Language.

For the Universal Pure Language, the End and the Beginning, are nothing but some Words-Matrices, alike as and the Origin and the Creation.

These are never, the Origin, and nor the Creation, of the Whole Universal Pure Language, but only a simple whisper of thereof. Are becoming, Origin and Creation, only for the Human Language.

Thus, the Universal Pure Language does not Begin and does not End with the Words-Matrices, Beginning and End, not has an Origin, and is not Created by the Words-Matrices, Origin and Creation, so, accordingly, can not be Known by the Word-Matrix, the Knowledge, than Mirrored through thereof, but and the Semantics Mirror of Infinity, what determines the Word-Matrix of the Knowledge, is in fact, an attributive function of the Word-Matrix of the Creation.

In this case, will have to define what namely can "hide beyond" of the Words-Matrices, End and Beginning, from where they started attributive functions for the Word-Matrix of the Knowledge.

For this, will ought before all, to see what namely can determine the quality of a Word-Matrix to have certain *attributive functions*.

Through **attributively**, we can define as being, the quality of a Word-Matrix of the Universal Pure Language of to assign certain characteristics to another Word-Matrix of the Universal Pure Language, characteristics which determines the Symbol and the Meaning, of this, Word-Matrix.

Must specified the fact that the Meaning herewith the Symbol, can only be used from point of view of the Universal Pure language, Matrix, of the Knowledge, and, not certainly, from the point of view of the Forms of the matrix expression, where the Meaning its loses any definition, being one of the main characteristics of the Word-Matrix of the Knowledge.

In conclusion the attributive characteristics of the five Words-Matrices are "seen" by the rest, of infinity of

the Words-Matrices as being Symbols, and not Meanings.

Thus, the attributive functions are those which determines the Symbol of a Word-Matrix, through the Symbol of another Word-Matrix, that preceded him.

For example, the Symbol of the Word-Matrix of the Origin determines through its attributive functions, the Symbol of the Word-Matrix of the Creation, precisely through the attributive characteristics, on which the Word-Matrix of the Origin, prints them the Creation.

However, concerning on attributive functions, we can notice that, thereof them correspond only the five Words-Matrices : End, Beginning, Origin, Creation and Knowledge.

The fact that the Universal Pure Language is not composed only of the five Words-Matrices, but from an infinity of such Words-Matrices, means that the attributive functions are not the only functions which are within the Universal Pure Language, and that always before the End, which within the attributive functions it remarks as a Beginning, being created, thus, a paradox of these functions once with their appearance, means that the paradox of the End-Beginning is determined in turn by another paradox of the Beginning-End, alike how the Endlessly is Finished, and the All will always be Unfinished, because will be structured by the Endlessly, which him and includes, as system of the All- Endlessly, as system of an All which comprises the Endlessly.

Once with this, the All, should be the one Finished, but the All, will not can be never Finished, because it is always depending on Endlessly, which becomes, in turn, an All which Terminates, but only in quality of Endlessly.

Does this paradox that lies at the Origin of the All-Endlessly we talked about within, the "State of

Conception", should be at the Origin of the five Words-Matrices included within the attributive functions?

No, in any case, because if it were so, it would mean that, the All to be determined by the five Words-Matrices, what is not the slightest, thus, because, the All is determined by the Infinity of Words-Matrices, which means, something else.

What is the "Before" this paradox of the End-Beginning, is actually a function disjunctive, of the attributive function, which a determines in way a completely and utterly paradoxical, but in the same time, improper, because we can not speak of similarities or complementarities between the *disjunctive* and the ones attributive *functions*.

CHAPTER II

THE DISJUNCTIVE FUNCTIONS

For to define the *disjunctive functions*, more before all, we must return at the five Words-Matrices of the attributive functions: the End, Beginning, Origin, Creation and Knowledge. These are Unique.

Quality of uniqueness leads us to the Word-Matrix: Unique.

This is a Word-Matrix which determines the Creators Factors, that are Unique alongside the Primordial Factor, Creators Factors which are not something else than the totality of the Words-Matrices, reflected in the Mirror of the "Ego" of the Primordial Factor.

However for the determining the *disjunctive functions*, before all, we must find out what namely determines them, the quality of those Creators Factors and Unique Incidentally, of to be Unique, because in this phraseological equation, the uniqueness is of utmost importance.

This uniqueness is determined by Chance, being Unique Incidentally?

Concerning this aspect, I have more developed and wrote more pages, and namely, why are Incidentally,

because all these are due to the Word-Matrix of the Creation.

If it owes the Word-Matrix of the Creation, Creation is located within the attributive functions, and not of those *disjunctive*, what makes it more difficult the respective dissertation, because the Creators Factors become Unique Incidentally, due to the fact that the Entire Creation is produces only once, as a reflection of a Word-Matrix within the Knowledge Mirror, fact which again complicates things even further, whereas the Creation is "before" the Knowledge and not the Knowledge "before" the Creation.

Another question would be what namely these Creators Factors and Unique Incidentally seeking here, once they want to be off the attributive functions of these Words-Matrices, because if they would be inside of the attributive functions of these Words-Matrices, would mean that each Creator Factor and Unique Incidentally, would belongs not only the Word-Matrix of the Knowledge, but and the Word-Matrix of the Creation, what is not so, because we have established, how namely, "appear" the Creators Factors and Unique Incidentally, alongside the Primordial Factor, within the Word-Matrix of the Knowledge.

Once what belongs to a Word-Matrix, does not have how namely to more belongs and to others Words-Matrices, because not are, under no an aspect their developments.

Thus, the Creators Factors become Unique Incidentally are outside the Words-Matrices, on which them represents as being Creators, Haphazard, and Unique?

The answer consists in the *disjunctive functions* which are the ones that determine attributive functions.

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Creators Factors are the reflection of the Words-Matrices in the mirror of the "Ego" of the Primordial Factor, where each such a Word-Matrix becomes, so, a Creator Factor and Unique Incidentally.

Creators Factors belong Word-Matrix of the Knowledge, which is a determinant of attributive functions.

If belong only and only the Knowledge, how can to be Unique, Incidentally, but and Creators?

Creation like as Word-Matrix is among the five belonging, the same and the Knowledge, to the attributive functions.

The fact that these Factors are Creators, is due to the attributive function of the Creation, given to the Knowledge, as being one of the its characteristics, and namely, the Creation.

Anyone can affirm about the creativity within the Knowledge, where this one gives a sense to the cognoscible system, and also through this sense, the Knowledge is self-determines as being a determinant of the Creation, and NOT, the Creation a determinant of the Knowledge.

This enunciation makes us think even and, at the human being, who believes erroneously, that the Creation is determined by the Knowledge, in his own Illusion of Life, and thus would become the human being, the possessor of his own Will.

Nothing more false.

Prior to the Knowledge was eternal: the Creation!

The Creation has determined the Knowledge, and through his attributive functions has inserted to the Knowledge, which can be called as well and Mirror, the quality of being creative, making the first step, but and the most important for the appearance within its, of the

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Illusion, highlighted at the human being as being Illusion of Life.

Now we know why the Creators Factors are Creators, but why are Unique Incidentally?

Here intervene the disjunctive functions which involving two Words-Matrices, and namely, the Unique and the Happening.

Once these Words-Matrices which are reflected in the Mirror of the "Ego" of the Primordial Factor, receive due the attributive functions the quality of to receive, as the resultant of the image reflected, the title of the Creator Factor, this Creation, within the image given by the Mirror (Knowledge), is carried out only once, spaceless and timeless, because at this level, nor can it be talking about dimensionality, for those who are thinking incidentally at something like this, or even more, the whole Creation, of a Creator Factor and Unique Incidentally, takes place, at the same time, being both the Beginning as and End of the Creation, and what follows after that, not more is the Creation, but Destiny, which follows the path created of before, and not a new path.

Creation was consummate but and finished, once with the advent of the Creators Factors and Unique Incidentally.

Once this Creation was committed, the Destiny which runs on his ways is nothing else than a train that follows a railway track built long before, and which leads that train at a certain station, and only and only at that station, and never elsewhere, fact what highlights unmistakably the uniqueness of the Creation, and especially the fact that to this Creation, can not under any circumstances to appear again another Creation, since all the infinity of Words-Matrix was reflected in the "Ego" of the Primordial Factor.

This fact automatically implies the Happening, and the Uniqueness, as being two Words-Matrices, which are not conjunct, through any way of attributive functions, and nor are not involved, as being Words-Matrices of the infinity of the Creators Factors and Unique Incidentally, because these two Words-Matrices, can not be than Words-Matrices which to and determines the image in the "Ego" of the Primordial Factor, just for two Creators Factors and Unique Incidentally, and not for the others.

Thus, not being Words-Matrices of "image" of the infinity of the Creators Factors and Unique Incidentally, it highlights thereof due to *disjunctive functions*, functions involving Words -Matrices, as, are in this case the Unique and Incidentally, which not part of the five Words-Matrices of the attributive functions.

Thus, the disjunctive functions can be defined as those functions that are not part within the five Words-Matrices of attributive functions, but which are found in the Words-Matrices of the attributive functions, as though would be attributive functions, what gives them the basic characteristics within the developing of a Word-Matrix, such is the Unique and Incidentally, in case of the Word-Matrix of the Knowledge.

Thus these Words-Matrices of the disjunctive functions that are the Happening and the Unique, there are due to their disjunctive functions, as though would be attributive functions of those five Words-Matrices of the attributive functions, respectively, the, Beginning, End, Origin, Creation and Knowledge.

This fact will make that the Happening and the Unique, to be retrieve in, the Beginning, End, Origin, Creation and Knowledge, under different forms depending on their developments.

In case of the Word-Matrix of the Knowledge, these attributes are determined through the Creators Factors, that are Unique but and Incidentally, through the Creation. Why through the Creation?

Why not through, the Origin, or, of the Beginning and End?

The answer consists in the fact that the Creators Factors and Unique Incidentally, are Unique and Incidentally, not only due the Creation, but implicitly due to all the five Words-Matrices, which, are the, Beginning, End, Origin, Creation and Knowledge, because in all these five Words-Matrices through the disjunctive function, the Happening and Unique, are reflected over the Creators Factors and Unique Incidentally, which are Creators precisely because the End, alike that and their Beginning, are Unique and Incidentally, alike how Unique and Incidentally is their Origin, alike how Unique and Incidentally is their Creation, and from here, and these are Unique and Incidentally and within unfolded by Knowledge.

In the essence of the Creators Factors lies the, Beginning, End, Origin, Creation and Knowledge, where all these are "'products" of a single Unique Event and Incidentally, accomplished once with the reflection of the Words-Matrices in the Semantics Mirror Infinite of the "Ego" of the Primordial factor, where at this reflection have participated the five Words-Matrices with attributive functions, alike and the Knowledge, because the Knowledge becomes a determinative of the attributive functions of those five Words-Matrices, alongside of the others two Words-Matrices, which on base disjunctive function, lies in all these five, giving them, their own identity, some characteristics theirs.

Accordingly, the difference between attributive and disjunctive functions consists in the fact that the disjunctive functions are attributive functions for all five Words-Matrices, while the attributive functions are transmitted only from a Word-Matrix to another.

Thus, the Unique and the Happening will become attributes of those five Words-Matrices, face of, the End, what becomes an attribute of the Beginning, the Beginning what becomes an attribute of the Origin, Origin what becomes an attribute of the Creation, and the Creation what becomes an attribute of the Knowledge.

Thus, the Happening, and Unique, will be for all these five Words-Matrices an attribute.

Once what are Unique and fortuitous, means that are characterized, by a single Event?

At this level we can not speak of the Event as the one Mirrored in the Semantics Mirror of the Infinite, from the worlds of the Knowledge, but the Event is defined as being the Unique, and the Happening through her disjoint functions over those five Words-Matrices.

Therefore, the, End, due to disjoint functions of the Unique and of the Happening,

becomes Unique Event and Incidentally, alike that and the, Beginning, Origin, Creation, face to Knowledge, which although is Unique Event and Incidentally, will more become and Primordial Event, because in its developments, matrix, we retrieve the Primordial Event.

This fact reveals us that the disjunctive functions of the Unique and of the Happening, them determines on the Words-Matrices of the group of those five, respectively, the functional group, attributive, of,

to be Unique Events and fortuitous, but not Primordial, fact that it will meet only to Knowledge.

Thus, the Primordial Event appears us within the Knowledge, for the first time, as being an Event due by the disjunctive functions, and by the part attributive-functional, which was transmitted from Word to Word through the string of those five Words with attributive functions.

Thus, in the compositional structure of the Primordial Event, which consists in the first reporting of the Semantic to Un-semantic, through Lack, are transmitted, through the string of the Words-Matrices, attributive, the attributive functions of the End, through the Beginning, then, of the Beginning through the Origin, of the Origin through the Creation, and of the Creation through the Knowledge, and all these are associated with the disjunctive functions of the Happening, and the Unique.

All that is transmitted as an attributive function or disjunctive toward a Word-Matrix, through another Word-Matrix, for to it highlight on a Word-Matrix, third, is called the essence of this Word-Matrix, third or second.

I said, second, whereas the attributes the functional, attributive, of the End, transmitted to the Beginning, become part from the its essence, alongside of the disjunctive functions, on which this essence them ennobles.

Thus, the essence of the Beginning, will consists in the, End, Happening, and Unique, the essence of the End only in Happening, and Unique, being the first from the string of those five, the essence of the Origin in End, Beginning, Happening and Unique, the essence of the Creation in End, Beginning, Origin, Happening and Unique, the essence of the Knowledge

in End, Beginning, Origin, Creation, Happening and Unique.

Therefore all the Words-Matrices from the string of those five with attributes the functional, attributive, will be Unique and fortuitous, but and each in part, a Unique Event and Incidentally.

Thus, the Creation becomes an Unique Event and Incidentally, because it has in its essence, the End, Beginning, and the Origin, whose attributive functions have transcended up to it, but and disjunctive functions of the Unique and the Incidentally.

Therefore, can it not Create than only once, and everything that follows after that, is Destiny and Illusion.

Word-Matrix of the Knowledge has thus, in its essence, the End, Beginning, Origin, Creation, alongside Unique and, the Happening.

Through the Primordial Event, so of the Semantics Mirror of the Infinite, Semantic received as an attribute from Creation, the Knowledge, thee develops , her own deployment-matrix, whose specific consists in Mirroring.

The Creation is consummates in Knowledge, as being part from its essence, in the moment Unique and Incidentally, when the "Ego" of the Primordial Factor becomes the Mirror of the infinity of Words-Matrices of the Universal Pure Language.

Thus in the moment Unique and Incidentally of the "Ego" of the Primordial Factor is reflects the Unique images and fortuitous of each Word-Matrix, in part, what becomes the Unique image and fortuitous, due the disjunctive functions, retranslated as being part from the essence of the Word-Matrix of the Knowledge.

Therefore, in the essence of the images of the Words-Matrices, of the Universal Pure Language,

which become images through their mirroring in the "Ego" of the Primordial Factor, it will find all which are in the essence of the Word-Matrix of the Knowledge, respectively, the End, Beginning, Origin and the Creation, alongside of Unique and Incidentally, because these images are in fact, the supreme attribute of the Word-Matrix of the Knowledge, which through Mirroring, realizes the Image of the infinity of the Words-Matrices.

These images are actually the Creators Factors and Unique Incidentally, which alongside the essence given to them, by the Knowledge, respectively, the essence of the Word-Matrix of the Knowledge, more intervenes for each in part, and the reflection of the essence given by each Word-Matrix, from the infinity of Words-Matrices which are mirrored, thus, in the Semantics Mirror of the Infinite, respectively, the Mirror of the Knowledge, what them determines the Uniqueness, not only as a characteristic, disjunctive functional, received through the Word-Matrix of the Knowledge, but and as a characteristic, conjectural functional, received as a quality of them, of to it differentiate, thus, one of other.

Accordingly, in the essence of each Creator Factor and Unique Incidentally in part, lies the End, Beginning, Origin, Creation, Unique, Incidentally, and the essence reflected of the Word-Matrix whose image it represents.

The latter essence gives them, and the quality of Creators within Knowledge, because only on base this essence of the reflected image of the Word-Matrix for each in part, the Factors, Unique Incidentally, become diversity, through the reporting to others, which have each in their essence, and the essence image of the Word-Matrix on which it represents.

Through this diversity of the Creators Factors , the Word-Matrix of the Knowledge recognizes the Word-Matrix of the Creation and its functional attributes, which were transmitted from Word-Matrix to Word-Matrix, through the string of those five, alongside the two with disjunctive functions, respectively, the Unique and the Happening, which are acting directly.

Through the Creators Factors, the Knowledge recognizes the Creation, but and the Creation, its consummates, her attributive function within the Knowledge.

The Knowledge specificity consists in the Mirror and that is why, these Factors become at beginning, before all, images, and through their diversity, these images become Creation, even if the Creation of the image in Knowledge is Unique and fortuitous.

If is an image of the Creation means that these Creators Factors and Unique Incidentally, not creates?

The reflected image of the Creation is not same with the Creation in itself, in her quality of Word-Matrix of the Universal Pure Language?

Here we come to some of the most important enunciations throughout Coaxiology Un-semiotics Phenomenological, namely:

The Creation is an Event-Unique and Incidentally, being once, only once, created -(eternally determined through the reporting at the "Infinite Continuum, the Unique Expression of the Universal Pure Consciousness and, Universal Pure Language, the term" created "is purely figurative) - through its perfection, in quality of Word-Matrix of the Universal Pure Language.

The Creation from Knowledge is an Unique and Incidentally Creation, having as essence the End,

Beginning, Origin and the Creation, while the Creation in quality of Word-Matrix has as essence only the End, Beginning and the Origin, and only face of these, the Word-Matrix of the Creation becomes Unique and Incidentally, face of the Creation of the Knowledge, which becomes Unique and fortuitous, and face of Creation.

Functional attributes of the Word-Matrix of the Creation, consist precisely in Creation, on which the Knowledge could not to put them into practice, than through "inventing" of the Mirror, because a second Creation, could no longer be Created!

Through Mirror, and only through Mirror, the Knowledge can put into practice functional attributes of Creation of to Create, but, at the same time, to not determines a second Creation, which was impossible, being already, the first Creation, an Event, Unique and Incidentally.

Thus the Knowledge through the Mirror Creates images.

Creating the IMAGES, is not repeated the Creation, what would have been impossible.

Thus the Creation was the one which has imposed to Knowledge, the Semantics Mirror of the Infinite, through its functional attributes of, to and perpetuate its own Creation, Unique and fortuitous, but which to be the CREATION OF THE IMAGE, and not, CREATION IN ITSELF.

IMAGE CREATION IS DIFFERENT FROM THE CREATION IN ITSELF, BECAUSE THE IMAGE OF A THING, WILL NEVER BE THE THING IN ITSELF, HOW, THE IMAGE OF A MAN IN A MIRROR, IS NOT THE MAN IN ITSELF, BUT ONLY HIS IMAGE.

THIS IS THE DIFFERENCE BETWEEN THE WORD-MATRIX OF THE CREATION AND THE CREATION OF THE CREATORS FACTORS, OR THE CREATION WITHIN KNOWLEDGE, AS I CALLED IT, THE IMAGE IN MIRROR IS INVERSE, WHICH SHOWS ONCE AGAIN THAT, THE WORD-MATRIX CREATION TENDS TOWARDS ORIGIN ETERNALLY, AND NOT FROM ORIGIN, HOW IS THE CASE OF THE CREATION OF KNOWLEDGE, THUS, NOT HAVING AN ORIGIN OF ITS, BUT ONLY A FUNCTIONAL ATTRIBUTE THEREOF, TOWARD WHICH TENDS, HOW, THE KNOWLEDGE HAS AS A FUNCTIONAL ATTRIBUTE, THE CREATION, TOWARD WHICH TENDS.

Such an image is each Creator Factor, in part, which is an Image, what reflects Unique and the fortuitous, Creation, through the attributes transmitted by this to the Knowledge, but, at the same time, due to the infinite diversity of the images created by the Semantics Mirror of the Knowledge, and implicitly, through the "Ego" of the Primordial Factor, these Creators Factors become diversity, and through their own diversity become and Creators, because the infinity of Words-Matrices reflected into the Mirror of the "Ego" of the Primordial Factor, is nothing else than the insurance of the functional attributes of the Creation, that could benefit from a diversity, to Create associations or various combinations of this diversity, thus, giving to the Image of these Images Mirrored, which are the Factors Unique and Incidentally, their quality of to can realize Combinations and associations between the images mirrored of other and other Words-Matrices in the Mirror of the "Ego" of the Primordial

Factor, which are not anything else, than the Creators Factors and Unique Incidentally.

By being able to realize associations and combinations between these Images, the Factors Unique Incidentally, become, Creators.

What exactly them determines the Creators Factors, the possibility of to realize some combinations and associations between other Factors unique Incidentally, which, in fact, are these diversities of images mirrored in the "Ego" of the Primordial Factor, by the Words-Matrices, what, thus, give an infinite diversity of images, respectively, of Creators Factors and Unique Incidentally?

The quality that these, to can make associations, combinative, distributive or of any kind, within the infinite diversity of images, which are, precisely, themselves, is given to them, by the Knowledge through the Meaning, of the Symbol.

Can see what fantastically, are placed these things, what seemed at first sight incomprehensible, namely, the Creation is the one which determines the Knowledge to and defines a Mirror, for, to and reflects its own image, (Creation, and not the Knowledge), in this Mirror, precisely, because, the Creation being Unique and Incidentally, could no longer to it repeat in Knowledge, but her Image, yes.

Such an Image of the Creation consists into diversity, and thus, we have an image of diversity by reflecting of the Words-Matrices into the "Ego" of the Primordial Factor.

For these images to can Create, had need the possibility the awareness certain combinations associative and distributive, between the images that were, also, they, these Creators Factors and Unique Incidentally.

What them gave this quality to be aware, when you were just a Symbol of an Image?

The expression of the Word-Matrix of the Knowledge which consists in the Understanding or Knowledge of the Image, which is a Symbol.

Thus, through Knowledge of the Symbol, the creation becomes reflected in Knowledge, in quality of Image.

Who forms this image of the Creation?

The Creator Factors and Unique Incidentally, which, thus, are Creators.

How the Creation is Unique, and its Image is Unique.

Thus, and those that make up the Image of the Creation are Unique, being the CREATORS FACTORS AND UNIQUE INCIDENTALLY.

Thus was "born" eternal the Numerology.

The Event Unique and Incidentally, is the Event which lies before the Primordial Event of the Knowledge, and after the Un-semiotic Phenomenon, about which I will talk in the following pages.

This Mirror determines the Primordial Event, actually, the Unique Event, Primordial, but and Incidentally of the attributive Functions from the string of those five, determined by this string, and not by the disjunctive functions, as, and hitherto, which them determine at the Words-Matrices, the attributive functions from this string, the quality of to be Unique Events and Incidentally, but not Primordial.

Why these Events Unique and Incidentally are not Primordial, once they define Events of "from before" of the Primordial one, and works at the "occurrence" of the Primordial Event?

Because these Events are not attributed for no a Word-Matrix of the string of those five with attributive

functions, but, become Events due the two Words-Matrices with disjunctive functions, what determines that the respective Events to be defined from outside, and not from their self, from "exterior", and not from the "interior" of their attributive functions, thus, the Event Unique and Incidentally belongs them as a definition of some external functions (disjunctive), and not of theirs (attributive), so, therefore, these Events are determinations, and the determining becomes Event always divided into two, one from the point of view of the determinant, and another of the determined one.

Therefore within these Events Unique and Incidentally, we can not speak of an Event Unique and Incidentally in his self, but of a determined, Unique and Incidentally, of the disjunctive determinative.

Thus, the Event Unique and Incidentally becomes an Event, without to have, structured an attributive function within its, but is reflected over the string of those five with attributive functions.

Through its character determined-determinant, the Event Unique and Incidentally is reduced to the disjunctive functions which him determines, and thus, is not an Event in itself for the Words-Matrices from the string of those five with attributive functions, not being, determined by the attributive functions, but remains an Event only in measure the reporting of the attributive functions to the disjunctive functions, approaches, which are made depending on each Word-Matrix, in part, and, thus, we can not to him give to this Event, the statute of to be an Event in itself, alike how is the Primordial Event, which hides in its substrate, the attributive functions which him determined, and in that is conducted.

Thus for that an Event to can be considered Event Fulfilled, how is the case of the Primordial

Event, will must to be defined by the functions (in the present case) of the Words-Matrices from the string of those five, which to him determines directly, and not that these to be a determined of this unrecognized Event, belonging other functions, respectively, the functions disjunctive, and therefore becoming an Event Unfulfilled.

For that an Event to be Fulfilled, as I said, must be determined directly and essentially, by the one to whom, it belongs the Event, thus, becoming its determinant, and the Event to is reflects on and only on, its determinant, which, thus, will realize a determinant.

In the present case, over, the Event Unique and Incidentally, talk about an Event Unfulfilled, because, if would have been Fulfilled, ought to is reflect upon those two Words-Matrices, possessors of disjunctive functions, respectively, over the Unique and Incidentally, before all, for to is Fulfill in quality of Event Unique and Incidentally, and then to become a determinant of the string of those five with attributive functions.

How it can Fulfill the Event Unique and Incidentally, acting over the Unique or the Incidentally, when, precisely, these are Unique and fortuitous, in their quality of Words-Matrices within the Universal Pure Language?

It is well known that no Word-Matrix is not an Event in itself, because does not have how exactly, not being determined by a certain Phenomenon, Event, respectively, by an event succession, fact that can be attributed only to the Knowledge, and the Un-semiotic Phenomenon whereof I will talk in the following pages, is not a Phenomenon, similar to, the Primordial

Phenomenon within the Knowledge, which to be determined by a Primordial Event.

Thus, the Words-Matrices are not Events, and therefore, nothing could lead to

the deployment of this Event Unique and Incidentally, less, precisely the two Words-Matrices with disjunctive functions, which represents exactly, the Unique and Incidentally.

From this point of view, the Event Unique and Incidentally is Unfulfilled.

Perhaps from another point of view to become an Event Fulfilled?

Through his reflection, upon the string of those five Words-Matrices with attributive functions?

In no case, because none of these functions can not define this Event.

And yet what namely him ranks on this in quality of Event?

The answer consists in the disjunctive functions, of the manner how these acting upon the End, more before the others, because this has in its essence, the two characteristics of disjunctive functions, the Happening and Unique, even, if he becomes member, and founder of string those five.

Thus, through, the End of the Event Unique and Incidentally, becomes a Fulfilled Event only half, since this becomes possessor of the attributive functions and not disjunctive, how this Event should to be in totality Fulfilled.

Nevertheless, is transmitted, thus, on an attributive way, the string of those five Words-Matrices, and thus, at level of Knowledge will determine the First Event Fulfilled, respectively: the Primordial Event!

However, and this Event can be considered as belonging those five Words-Matrices, because shall be

transferred through the End, and of the attributive functions determined by it, and other Words-Matrices, under attributive form, remaining as Event only for the Words-Matrices disjunctive, which are the Unique and the Happening, and for these, only when is reported at the string of those five, being, thus, an Event of Reporting, from point of view disjunctive, of the Unique and of the Happening.

Thus the End it interpose from point of view of the Event, through this Event, which will become Fulfilled, scarcely in his quality of Primordial Event, at which cooperates, precisely through the attributive functions, in which was impregnated.

The conclusion is: Through Knowledge, Creation was consummate which has an Origin in a Beginning what has an End, or an End what has a Beginning and has determined the Origin which has consummated the Creation, for to Knows.

All these are due to the Creator Factor and Unique Incidentally, which as we can see, determines the Creation, through Its Uniqueness, being and Unique Incidentally, but please attention, because this Creation of the Creator Factor NOT is the Word-Matrix of the Creation, but another Creation different of this Word-Matrix, a Creation where intervenes the Happening, being a Happening Fortuitous, face of the Word-Matrix, Creation, which is NOT a Happening Fortuitous, but a Word of the Universal Pure Language, within which due the disjunctive functions, and in there intervenes the Unique and the Happening, but not for to determine the status, as such, of the Word-Matrix of the Creation, but to them transcends, through this Word-Matrix of the Creation towards the Word-Matrix of the Knowledge, through its attributive functions, in

the Purpose of the becoming of the Creators Factors and Unique Incidentally.

Furthermore, the purpose of the disjunctive functions is not only this to "pass" through the Words-Matrices End, Beginning, Origin and Creation, for to reach Word-Matrix of the Knowledge, but has and another characteristic, namely, to Unite only with functional attributes of thereof, such, in the functional attributes of the End will be the Unique and the Happening, as in all other functional attributes of the five Words-Matrices within the attributive functions.

Thus, the Unique and the Happening intervene on the Word-Matrix of Creation only through the Word-Matrix of the Origin, of functionally, but and then, only and only, as a functional attribute Unique and Incidentally of the origin of Creation, and not of the Creation, because the functional attribute Unique and Incidentally of the Creation is the Knowledge.

So, you can see how the Word-Matrix of Creation through the Word-Matrix of Origin, is Unique and Incidentally, but only from point of view of the Origin, this not being, CREATED!

Because the All is hiding eternal behind the Whole, and Status of Conception does not accept the Creation, in our meaning about Creation, respectively of the Knowledge .

The Word-Matrix of Creation, as well as all other Words-Matrices was Not created, they are determined asymptotically to Endless.

In conclusion, between the Word-Matrix of Creation which is Uncreated, having an Unique Origin and fortuitous, and between the Creation, of the Creators Factors and Unique Incidentally within

the Knowledge, is a great difference, because in Knowledge, the Creation is Created!

The Words-Matrices, being the Universal Pure Language of the State of Conception, are Not Created, they are determined through the reporting of the Universal Pure Consciousness and of the basic characteristics of the "Infinite Continuum", thus the State of Conception, Not accepts the Creation, in the sense given by us through the Knowledge, but only as one of the infinity of the Words-Matrices of the Universal Pure Language, uncreated, but which has name of Creation, whose true Symbol, we the people, not him we will be able ever Know!

As well the Origin has in its essence the Beginning and the End, whose attributive functions have transcended up to this, and the Beginning will have in its essence the End, while the End will have in its essence only the disjunctive functions of the Unique and the Happening, which in their turn, will be in the essences of the Beginning, alongside their attributive essences, which I just mentioned, in the essence of the Origin, the Creation, and of the Knowledge, which will have in its essence, alongside of the disjunctive functions of the Unique and the Happening, and the attributive functions, which have transcended, from the End, up to the Creation.

Thus the disjunctive functions are in all the five Words-Matrices with attributive functions, in return the attributive functions transcend from a Word-Matrix to the other, thus, giving it certain characteristics attributive to the other Word-Matrix.

More understandable, once the Happening, and the Unique, in quality of disjunctive functions, acts directly for each of those five Words-Matrices, as and how would be the forerunner Word-Matrix who to him

give its attributes functional, attributive, to the next, the Words-Matrices with attributive functions will him transmit to next Word-Matrix, from the received attributes from forerunner Word-Matrix, without to can to him transmit and to an other Word-Matrix, directly, its functions assigned, than only through of the next Word-Matrix.

Through "next Word-Matrix" it will understand the Word-Matrix which follows in the string created by the Order of those five Words-matrices with attributive functions, the order composed of the following string: End, Beginning, Origin, Creation and Knowledge.

The Word-Matrix, End, is the Unique which has no functional determinant attributive in its characteristics, because has no Word-Matrix precursory in string, which to it transmit its characteristics attributive.

It is par excellence, the first word-Matrix, that will develop the characteristics attributive, but which is the determinant of the characteristics disjunctive, face of Beginning, which is a Word-Matrix what alongside of the characteristics disjunctive of the Happening and the Unique, more fulfills, for the first time within the string of those five, and the attributive characteristics of the End, as well of the Beginning, alongside the disjunctive characteristics of the Unique and the Happening, and the Creation, according the string, will fulfill, through the Origin, the attributive characteristics of the End, Beginning and Origin, and alongside these, on those of the disjunctive characteristics of the Unique and the Happening, and through the Creation, the Knowledge will fulfill the attributive characteristics of the End, Beginning, Origin and Creation, and alongside these, on those of the disjunctive characteristics of the Unique and the Happening.

To the level of the Creation appear to us and the Unique Event, which is different from the one of the Semantics Mirror of the Infinite, due to Knowledge, but precisely this Unique Event, is transmitted to Knowledge by the Creation, through its attributive functions, for to determine, what in Creation, is named, the Primordial Event.

Thus, the Primordial Event is a resultant of the attributive functions of Creation, and implicitly, of the Unique Event and Incidentally, of this one, becoming the same Event, only that viewed from point of view of Creation, us appear, as the Unique Event and Incidentally, and from point of view of Knowledge, us appear, as Primordial Event.

Everything that the Creation has transmitted to the Knowledge, as attributively functional of its, consists in Semantic, which is the garment of the **Event Unique and Incidentally**, what through Knowledge, will lose its side of attributive function of the Creation, thus, becoming the Semantics Mirror of the Infinite, and through the Un-semantic, sprang from it: the Primordial Event, that will determine the Lack and the Periodical.

Thus, the Primordial Event becomes Unique, but and Incidentally, only and only through Creation, and Primordial, only and only through Knowledge.

In one word the difference between the functions, disjunctive and ones attributive, consists in the fact that, the disjunctive ones, directly addresses each Word-Matrix in part, while the ones with attributive functions, only the following Word-Matrix, receiving and he, in turn, certain attributive characteristics from the forerunner Word-Matrix.

Thus, the *disjunctive functions* are determined by the Unique and Incidentally.

Regarding at the Incidentally in his quality as a Word-Matrix, we can highlight his quality as the Pure Happening, just as this disjoined at level of the Creators Factors, which are the image of the Words-Matrices highlighted in the "Ego" of the Primordial Factor.

Thus, the fact that these Creators Factors are Incidentally is real as far as possible, because the Creation was not started as deployment, in the world of the Knowledge, than once with the Primordial Factor, and the Incidentally Factors.

Likewise are and Unique, because the image of each Word-Matrix mirrored in the "Ego" of the Primordial Factor is Unique.

Once the Creators Factors are so Unique, as and Incidentally, in true sense of the Word-Matrix, how can be this Word a virtual image reflected in the Mirror of Knowledge, and not a real image?

Creation through its characteristics can not to be than Unique, and everything what is Unique, becomes through characteristics of its Uniqueness, and Incidentally.

All these transcend the Creators Factors as being their basic characteristic, due to the disjunctive functions.

This means that the Happening, and with the Unique, are the unique Words-Matrices whose image reflected by the "Ego" of the Creator Factor, becomes an image that fits like a glove with reality, or with what namely are the two Words-Matrices, that disjoins.

These penetrates the attributive functions, and finally give their characteristics to the Creators Factors that will perform the Creation, precisely due to the character received from the disjunctive functions, of to be Unique and Incidentally.

But other Words-Matrices?

Can these to and highlights their characters upon the Word-Matrix of the Knowledge?

Yes, but can not longer be included, within the attributive functions, and nor of the disjunctive functions, consisting of those two Words-Matrices, and namely: the Uniqueness and Happening, which through their specific character, it will reflected over the Creation, giving it the thereof character, the specificity of Uniqueness and of Incidentally.

What would have happened if, alongside the attributive functions of those five Words-Matrices, would not intervened and disjunctive functions of the other two?

Does the Knowledge could more be, in its quality of mirror, the same as now?

Could have created the images of the infinity of Words-Matrices, where the image of each in part represents a Creator Factor and Unique Incidentally?

Certainly that not.

Without the disjunctive functions of those two Words-Matrices, key, nor the attributive functions would not have had no sense, and more than this, would not have been determined, under no form, because a continuous Creation and without Destiny, preceded by Predestination through the Creation Terminated once with the its Beginning, End, would have been the equivalent of the "Infinite Continuum", reflected in Creation, what would not be led, under no form, to the development of the imaging of mirroring, due to the attributive functions, but would be remained in phase "amorphous" of eternal, Beginning-Unfinished and End, Created!

In this case what namely determines the disjunctive functions?

The answer consists in the conjunctive functions which are based on the First Analogy of the Whole, about which I have written many times in other works of mine.

These conjunctive functions are the functions which are reflected over all the Words-Matrices, from all Words-Matrices, through the fact, that each such a Word-Matrix, must to is retrieves in the other one, under a form or the other.

The conjunctive functions have at base, as I said, the First Analogy of the Whole, on which I a quote from the "*State of conception in the Coaxiology Phenomenological*" as being:

THE ANALOGY OF THE WHOLE: is defines by the fact that any the Primordial Element is always located IN the Infinite, and never, IN its outside, because if we assign the Notion of Whole to the Infinite Primordial, and only from this point of view, never an Element Primordial, not will can be, in the outside of the Whole, through which and this one, it identifies in the end.

Thus, appears the First Analogy or the Analogy of the Whole.

Thus, each Primordial Element, will must to it finds, or to be in All the others Primordial Elements, even if are Un-typologies between these, the reflection it will done, through a Common Primordial Element, that will have double quality of Typology face of the two Elements Un-typological between them.

Only the typological elements between them, it can find some in others.

I conclude the quote.

This Analogy is responsible of the determination the three basic functions of the Universal Pure Language, respectively of the conjunctive function, defined through

the conjunctive condition created between the Words-Matrices of the Universal Pure Language, characterized by the fact that these Words-Matrices converge toward a Whole of theirs, through the First Analogy, thus, find themselves in all others, through the enunciation: Everything is in All, and All are in Everything.

Thus, the disjunctive functions it will reflect over all the Words-Matrices of the Universal Pure Language, even over those who are possessors of some disjunctive functions or attributive.

Thus, the connective functions are functions determined by the First Analogy, or the Analogy of the Whole, which are valid for all the Words-Matrices, even if these, in turn, are the possessors of the another function, as I more said.

The All is maintained through this function, which is the cause of all the others.

We, humans beings, can determine only these three kinds of functions, but certainly their number is of infinite order, only that other such functions will can be nominated, only when human being will think with another Logical Coefficient than 2.

Thus, the Words-Matrices which can be determined as having functions different from connective functions, that converge due to the Whole, are, the ones attributed to the attributive functions, namely: the End, Beginning, Origin, Creation and Knowledge, for, the disjunctive functions more we have the Unique and the Happening, and remaining of an infinity of Words-Matrices belong to Conjunctive functions, as I more set.

This fact implies another enunciation, namely: The seven Words-Matrices of the Universal Pure Language that make up the world of the man are: the Unique, Happening, End, Beginning, Origin, Creation

and Knowledge, which belong to the disjunctive functions, the first two, and to the attributive functions following five.

We can not assign the seven Words-Matrices as being the main Words-Matrices of the Universal Pure Language, as these become main only for the Human world, namely for Our Matrix, which is the Word-Matrix of Knowledge, alike how for this Matrix are and the three categories of functions that a determine, from point of view, characterological.

In a such order, where, it more is located God, in his quality of Word-Matrix of the Universal Pure Language, regarded through the prism of the Forms of Matrix-Expression, ie different of the intervention of the Knowledge?

Such a question makes us think at Origins, at the structuralist representation of the Whole, because the meaning of God, is this of the Demiurge, so of the Creator in the soul of human being.

More can be God a Creator, from the perspective of Forms of the Expression-Matrix?

I established up now where and what is the role and place of the Creation, which has the characteristics due to attributive functions of the Origin, and the Creation, in turn, through its attributive functions gives the characteristics of the Knowledge, for to reunify, their conjunctive function, which is a function present at all the Words-Matrices of the Universal Pure Language.

Thus, the Creation has two functions, namely attributive and conjunctiva, face of the Unique or the Happening, that have and they all two functions, but disjunctive and conjunctive.

This fact leads us to the reasoning that God might be a complex of three functions, namely Conjunctive, Disjunctive and Attributive?

Why?

Due the fact that is Unique and Incidentally (disjunctive Functions), Creator (attributive Functions), and all these are included the conjunctive functions, which determine the convergence of the Words-Matrices in the Whole which comprise the Unending, and thus is perpetuate "Infinite Continuum".

Such a God, of the Origin and thereof Creation, as and of all other is a God of the Man, of the Element-Common, or Word-Common of the Man, which includes in its acceptation all these, through its Typology corroborated with the Typology of Knowledge, which is a Typology of origin, attributive and conjunctive, but which is determined by the disjunctive Typology.

Why I use the Words-Matrices functions as being Typologies in this example?

For the fact that these functions are Typologically between them, having some complementarities, similarities, or simply common determinants, such as those of the Unique and the Happening, which are dissociates in the, End, which becomes attributive of the Beginning.

This reasoning send us to the conjunctive function, which is a function of convergence, valid for all Words-Matrices, what means that all these Words are Typologically between them?

NO, under any circumstances, even if the function conjunctive gives this characteristic of Typology to Words-Matrices, these can not be in their totality, Typological between them, despite the fact that the conjunctive function is a function generally valid for all the Words-Matrices.

The cause consists in the fact that each Word-Matrix alongside the general valid function for all, which is the conjunctive function, is also attributed and to other

functions as in the example above, where each Word-Matrix of the seven, belongs beside the conjunctive function, and to the disjunctive or attributive functions, what no him longer gave the character Typologically in totality, than partially through the conjunctive function, due to the First Analogy, or the Analogy of the Whole.

These different functions, them give the Words-Matrices, their characters Un-typological between them, respectively those that possesses the disjunctive function will become Un-typological, face of the ones which possesses the attributive function, even if between them are the Typological, from point of view of the conjunctive function.

Who is, actually God, I said it in the State of Conception in the Phenomenological Coaxiology, namely that God is precisely the State of Conception, and if we see in God a Creator and an Unique, Incidentally, is due precisely the Uniqueness of the Creation as and Word-Matrix, which it reflects thus through the Creators Factors and Unique Incidentally, in the matrix development, of the Word-Matrix of the Knowledge.

This fact determine us on us, humans, to attribute the Creation to those Creators Factors and Unique Incidentally.

Why Creation is reflected and attributed, to those Creators Factors, where each represents an image of a Word-Matrix reflected in the Mirror of the "Ego" of the Primordial Factor?

Creation is assigned and to the Primordial Factor, almost to the same extent, as to the Creators Factors and Unique Incidentally, only that the Primordial Factor does nothing else than to reflect through its "Ego", the image of the Words-Matrices, of the Universal Pure Language, while these images, of an infinite number, which become

Creators Factors and Unique Incidentally, and which amazingly, are and the numbers that define the Numerology, are Creator images, which develop within Our Matrix, which is the Word-Matrix of the Knowledge, their own worlds and Universes, with or without dimensionality, with or without life, but which have each in part, their own structures and fingerprints of thereof.

Why all these?

Why the Creation is not attributed to other such forms or structuralization, different of those of the Creators Factors and especially how, they can Create, each in part, when they are an infinity, and the Word-Matrix of the Creation is only single one.

In this aspect lies perhaps, the most beautiful development within the my philosophy, and of which I care personally, where converge more elements that we have presented so far.

Firstly Creator Factors are an infinity, and Creation is only one, and normally it would be that this one to be at a single Creator Factor, which reflects the Universal Pure Language within the "Ego" of the Primordial Factor, and not to an infinity.

This fact is due to a contest that led finally to the Typology of certain Words-Matrices with different functions, namely the two Words- Matrices, of the disjunctive functions, and the other five, of the conjunctive functions.

The Unique appears alike as and the Happening, in the same disjunctive-attributive system, alongside Creation, only that Creation is attributive, and the Unique and the Happening are disjunctive, but precisely through this function become Uniques, for them, as and their Self, uniqueness that them gives in turn, and to other Words-Matrices, with which these achieves the

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Typology of those seven, alongside the disjunctive Uniqueness, more appears and the Happening, equally unique and of disjunctive, in the same time.

Why are these disjunctive I explained in previous pages.

In this order of ideas the seven Words-Matrices become represented in the "Ego" aof the Primordial Factor as being Unique and Incidentally, precisely due the disjunctions which are reflected in this "Ego" of the Primordial Factor, alongside the Words-Matrices, attributive, what forming the main characteristics of the worlds of Knowledge, which are due to general conjunctive functions, disjunctive and attributive, functions complemented by the seven Words-Matrices basic, for the area of the Word-Matrix of the Knowledge, namely, the disjunctive, Unique and Incidentally, and the attributive, the End, Beginning, Origin, Creation and Knowledge.

CHAPTER III

INFINITE AND "CONTINUUM INFINITE"

Each Creator Factor and Unique Incidentally, due to the disjunctive functions which are reflected over the Word-Matrix of the Knowledge, will become Unique and Incidentally, but same time, due to the seven Words-Matrices, that have became Typological in this trusses of which defines finally the Word-Matrix of the Knowledge, will determine that all the seven to be in the basic characteristics of each Creator Factor and Unique Incidentally, in part, characteristics that for these will become UNIQUE CREATOR and INCIDENTALLY, enunciation in which it sees disjunctive character of the Unique, and attributive of the Creation reflected through the seven Words-Matrices in each, thus, of the Creator Factor and Unique Incidentally.

Moreover even if we do not use that denomination all the time, must necessarily, highlighted the fact that each Creator Factor has through its Uniqueness, fortuitous, and all the other characteristics of those seven Words-Matrices which define the Word-Matrix of the Knowledge, namely, is Unique,

Incidentally, what has an End, but and a Beginning, in Origin and Creation, for to Knows!

This is the true denomination of Creators Factors and Unique Incidentally.

Principle fourth of the State of the Conception, mentions that: "The Happening Fortuitous or the Incidentally, is the Creation, attributed only to the Creators Factors.

Thus the Numerology is Creation."

Thus the disjunctive functions are characterized mainly by the fact that are found in all the Words-Matrices with functional characteristics attributive, face of the Words-Matrices, attributive, whose characteristics attributive are found only at the next Word-Matrix what transcends the characteristics attributive of the previous Word-Matrix, in its own characteristics, which in turn, will determine new and new, characteristics attributive.

However, disjunctive and attributive functions can be attributed to Word-Matrix of the Knowledge, through which, and us, human beings, them determine, and only through this Word-Matrix, we can structure conjectural all the seven Words-Matrices, respectively, two which belong to the disjunctive functions, and five to the attributive functions, face of the conjunctive functions of convergence, according with the Analogy of the Whole, where each Word-Matrix from the infinity of such Words-Matrices, holds this conjunctive function.

Another problematical over the seven Words-Matrices, which are adjacent to the Word-Matrix of the Knowledge by their functionality, would more be the problematical of the Infinite, namely the Semantics Mirror of the Infinite, which, belongs as a feature of the Knowledge, being a function attributive of the Creation, through Semantic Factor.

The Infinite, as I had established in the Principles of States of Conception, has a certain functionality, highlighted at Knowledge, due precisely to the Semantics Mirror of Infinity, and a completely different functionality highlighted at the infinity of Words-Matrices, where its basic function is the conjunctive function, on whose base, the All, it will found in the Endless, which surrounding him, and which will always define a new All from behind the All.

This stratagem of placing the Infinite, in a engine matrix, what includes in its origins, a paradox of the All-Endlessly, where the All is the eternal Unfinished, and the Endless is the eternal Terminated, actually, meets the main characteristic of "Infinite Continuum", namely, its asymptotic function, function which underpins thereof.

Thus the Infinite, on base of the its main function, namely, that of being conjunctive, face of the all infinity of Words-Matrices, can be found in these.

Must be made necessarily the explanation, that the Infinite, taken in quality as a Word-Matrix is not nor far "Continuum Infinite", which no longer is a Word-Matrix within the Universal Pure Language, but a cumulation of the four basic characteristics: the Asymptotic Function, the Landmark of Negation, the Structuring and Un-defining, characteristics whose cumulation meets "Continuum Infinite", which lies at base of the Universal Pure Language.

So the Universal Pure Language it will always develop within this "Continuum Infinite", which is not a Phenomenon, because in its inside, are not produced never Events that to can determines a certain Phenomenon itself.

"Continuum Infinite " is more important than a Word-Matrix of the Universal Pure Language, and implicitly, and than Word-Matrix, Infinite, of this

Universal Pure Language, because the "Continuum Infinite" is responsible of all of the characteristics of the Words-Matrices of the Universal Pure Language, determining them, both the parameters as and their functionality, based on certain processual functions, about that I wrote about before, namely, Disjunctive and Attributive, etc..

The number of these processual functions is infinitely large, just that we human beings can not discern on base of the Coefficient Logical 2, only two such functions, on which to them report to the Conjunctive function, generally valid for whole infinity of Words-matrices of the Universal Pure Language.

Why processual functions, term which so far I have him not used?

Because they are responsible for processing new Words-Matrices, on that them determines (in the case of the attributive functions), or is involved, in the same time, in processing multiple Words-Matrices, giving them, thus, their own characteristic, as is in the case of the disjunctive functions.

Thus, the Infinite defined as and the Word-Matrix of the Universal Pure Language is a completely different Infinite, towards the "Continuum Infinite", which is not a Word-Matrix, but a conglomeration, or sum of features, namely the four about which I remembered: the Function Asymptotic, the Landmark of Negation, Structuring, and Un-defining.

If these are not Words-Matrices of the Universal Pure Language, what namely can be, and what namely determines them?

Part of this topic I him have debated in, the State of the Conception in the Coaxiology Phenomenological, where the logic of the respectively phenomenon, was not something else than a simple tool of the Knowledge, and

not any Knowledge, respectively of the Word-Matrix of Knowledge, but of the Knowledge from the level illusory of Logical Coefficients, from which the Logical Coefficient 2 is assigned and the human being.

This fact demonstrates that when talking about the Coaxiology Phenomenological, talk about a totally and completely different Phenomenology than that of hitherto, in which the logic played an essential role, being a kind of pure Consciousness, delimited totally by the human being.

In reality, in the Coaxiology Phenomenological, the Pure Consciousness consists in the Expression of the Universal Pure Language, without having a connection with logic, and the Phenomenon is a sequence of Events that are interwoven within a Phenomenon that will become a new Event in turn, having no connection with logic in one way or another.

I accepted terminology Coaxiology Phenomenological, which would translate to Coaxiology, Phenomenon and Logic, only for the fact that through the Word-Matrix of the Knowledge, on which I him assigned as being Our Matrix, we humans, are thinking and reasoning, even if through the Illusion of Life.

At the base of the Word-Matrix of the Knowledge lies its main characteristic, what transcend due the attributive function of the Word-Matrix of Creation, namely the Semantic, respectively the Semantics Mirror of the Infinite, which determines the first Event, and implicitly with this the first Phenomenon, fact that leads, as due him, we humans to can discern, in present, indifferent if this discernment is eclipsed by the Illusion of Life.

Everything is a dream to man, including his own life, only that and this dream is due to a Phenomenon initially, due to the Primordial Event, and which consists

for the Word-Matrix of the Knowledge, the Semantics Mirror of Infinity.

Before this Phenomenon, the Phenomenology not only no longer has its place, but it no longer has no rational resonance, if disappears completely the Phenomenon, and logic is only in quality of a simple tool, leaving place to Coaxiology to continue this periplus.

So and it is, just that we discern all these, all through Knowledge, respectively of the first Event-Phenomenon, what occurs based on the attributive function of Creation, as being the Semantic, which its Lack from the Un-semantic will determine the Periodical, a kind of reflection of the "Continuum Infinite" in the Semantics Mirror of the Knowledge.

I said a kind of reflection, because any image in Mirror, be it even and the Mirror of the Knowledge, is not a real image, even and for us humans, but a virtual image.

Thus the Semantics Mirror of Infinity is a "Continuum Infinite" virtual.

From now on, only at level of Word-Matrix of Knowledge, intervenes the Coaxiology Phenomenological, respectively the Coaxiology, in its applications, based on the Event-Phenomenon, or the successions eventful.

In the State of Conception in Coaxiology Phenomenological, I outlined mainly, Phenomenological character of the State of Conception, respectively in report with the Knowledge, but without to omit to highlight the entire arsenal of the State of the Conception, and its ratio to the Word-Matrix of the Knowledge, through the Analogies which were held, involving it on this one.

Thus the State of Conception was reflected in the Word-Matrix of the Knowledge and implicitly, were done references to the successions eventful which have structured the Phenomenon, that will become the Event, without that the Logic to have a major word to say in all these, than in its quality of a simple helpful tool.

Thus the Phenomenology of the future will consist in Coaxiology and in its highlighting at Coaxiology, in the context of overcoming the frontier of Knowledge, respectively of the Word-Matrix of the Knowledge

I did this little tour concerning the Phenomenology, because we need to define the cause of the differentiations of aspect of Infinite, respectively of the Word-Matrix Infinite and of the "Continuum Infinite", as and for to establish what namely is the "Continuum Infinite", if through its essence is not a Phenomenon, since the Phenomenon can not be than determined by a certain Event, and the "Continuum Infinite" can not be determined under no form by a certain Event, because the Primordial Event takes place, only and only within the Word-Matrix of the Knowledge.

It is a state of fact, the "Continuum Infinite"?

To be a State of Fact, should become the product of a Fact which is more than an Event-Phenomenon itself.

This proves us that the "Continuum Infinite" is not under no form a State of Fact, resembling the Instinct or the Absolute Truth within Our Matrix, respectively, the Word-Matrix of the Knowledge.

By now we know that it is an cumulation of characteristics, but and these characteristics are given by us humans, through the Logical Coefficient 2, and if we have not had this Logical Coefficient 2, but we have

posses another one, and these characteristics, thus structured, would change?

Certainly yes!

Then, what caused these characteristics, I more said, when I referred to the All and Endless, but these characteristics have not a Primordial Event of theirs, of when they were determined by the All-Endlessly?

NO! This thing I sustain him, because the All-Endlessly has no a Beginning, of its, and no an End.

The Beginning and End have meaning, only in the quality of the Words-Matrices of the Universal Pure Language, where them transcend the attributions, due to their functions attributive, the Origin, which in their turn, them will transcends the creation, and this to the Knowledge.

Thus at level of characteristics of the "Continuum Infinite" we can not talk about an End or a Beginning, and nor about an other alternative that could generate an Event-Phenomenon.

Neither within the Primordial Event of the Knowledge can not talk about a particular Beginning of his, or about an End, but all we can affirm is that, at this it puts partaker a Word-Matrix of the Universal Pure Language, that is the Infinite, and Not the " Continuum Infinite ".

The Infinite will intervene on base of the conjunctive function, due to the Analogy of the Whole, in this incident of the Primordial Event, due to the Semantic and the Semantics Mirror of Infinity, which is nothing but the conjunctive highlighting of the Word-Matrix of Infinity, according the Analogy of the Whole in the Word-Matrix of Knowledge, thus determining the Semantics Mirror of Infinity and once with this, the first Lack through the Un-semantic, and of course the Event-Phenomenon-Primordial.

Moreover, the fact that the Semantic is due to the attributive function of Creation, means that the Word-Matrix, Infinite, became convergent through its conjunctive function, with the attributive function of Creation, for to reunite under the dome of the Semantics Mirror of Infinity, determining thus the Word-Matrix of Knowledge.

This conjecture cannot be put and at the level of the "Continuum Infinite " which is previous of the Universal Pure Language, even if at this level we cannot use than at mode figuratively as of possible, the notions of the type, previous and posterior, they asking to be introduced for to highlight through our human language, the fact that the "Continuum Infinite " is a cumulation of characteristics (the four characteristics), which takes place, even and in our mind between All and Endlessly, having at "Origin", again, became figurative word of our language, because nor the Origin can not be called into question, it being Word-Matrix of the Universal Pure Language.

So having at "Origin", the Paradox, All-Unfinished, Endlessly-Terminated.

This paradox becomes the essence that underlies of the "Continuum Infinite", determining, the Asymptotic Function, the Landmark of Negation, Structuring, and the Un-defining.

What namely represent these Words-Matrices, Function, Asymptotically, Landmark, Negation, Structuring and Un-defining, taken as such, and not in quality of characteristics of the "Continuum Infinite"?

Be these the "first" Words-Matrices within the Universal Pure Language?

Firstly we can not talk never, nor of the first, as nor of the last Words-Matrices within this Universal Pure Language, because was structured the only once, not

being Created, the Creation being a Word-Matrix like all other.

Once can not be the first Words-Matrices mean that and those inserted by me a moment ago, are the same like all other Words-matrices, only that their Symbol differs face from the others, becoming synonymous with the one, of the basic characteristics of the "Continuum Infinite".

This fact shows that the basic characteristics of the "Continuum Infinite" have no link with the Symbol of the Words-Matrices, as nor the Word-Matrix, Symbol, for example, has no connection with the Symbol of all Words-Matrices, because this, not them has preceded in some way or another, succumbing them, thereof, the quality of Symbol, but emerged once with all Words-Matrices, and moreover than that, even if the Symbol is a quality of these, the Word-Matrix, Symbol, is not at all different from all other Words-Matrices.

This fact can lead us to a curious reasoning, namely, all the other Words-Matrices may have the same resemblance that a have and the Words-Matrices, invoked by me a moment ago, with certain basic characteristics of the "Continuum Infinite ", or with the common quality of the Symbol that a has every Word-Matrix.

This fact determines us to understand that we human beings assign the four basic characteristics at the "Continuum Infinite" precisely due of our reduced capacity of reasoning, and if we had a greater capacity, these basic characteristics of the "Continuum Infinite " would not be only four (4), but much more, and if we rationalize infinity, then the number of basic characteristics of "Continuum Infinite" would be infinite, therefore each Word-Matrix would be similar to a basic characteristic of the "Continuum Infinite ".

This also applies to the common quality of the Words-Matrices, on which, in the Status of Conception in Coaxiology Phenomenological, I called them the Primordial Elements, since they have and this quality, but only from certain points of view, face of the Symbol which is universal, namely from all possible views, but especially impossible.

Thus, alongside Symbol, for a reasoning much more evolved than the one of the human being, would longer be other qualities of the Words-Matrices of the Universal Pure Language, and in the case where the reasoning would be infinite, then the number of these qualities located alongside Symbol would be infinite, which leads us to the following enunciation, namely:

The number of basic characteristics of "Continuum Infinite " is Infinite, if the reasoning on which base these are determined is infinite, thus and only thus, the number of the basic characteristics that have a Meaning from point of view of Knowledge are Equivalent, Similar, but and Attributed, to the Words-Matrices of the Universal Pure Language, where each such Word is found in the basic characteristics of "Continuum Infinite", and each Word-Matrix of the Universal Pure Language receives alongside the quality of Symbol of the Word-Matrix-Symbol, and the qualities of all the other Words-Matrices of the Universal Pure Language, that are found, in each, other Word-Matrix in the form of quality.

Unique quality of Symbol, the Words-Matrices a receive only through the human being, who is in the incapacity to longer discern and another universal quality of these Words-Matrices.

I say universal quality, since the Man, alongside quality of Symbol, longer can determines and on that of Meaning, but the quality of Understood can not be

determined as an universal quality by the Man, because this one can not operate with the Word-Matrix Meaning than through the Knowledge, and the quality assigned only through Knowledge, which, if the Knowledge would be, removed, would be pushed aside, can not be called a universal quality.

Man is not able to discern without the help of Knowledge, the quality of Understood.

At the human being, any Understood is based on Knowledge, what from point of view of the Universal Pure Language is not so, since the Word-Matrix Understood, is a Word, self-contained, as well as and the Knowledge.

Moreover we do not even can conceive the Knowledge, in turn, without Understood.

This amalgam is part of the Illusion of Life, but you must know that every such Word-Matrix, in part, is self-contained.

Why we can not distinguish the Knowledge, without Understood and reverse?

Why the Symbol can be defined by the Man as an universal quality of the Words-Matrices of the Universal Pure Language?

I'll start first of all by answering the second question that I put it, namely, the fact that as it may seem strange, the Symbol itself is the only Word-Matrix that can be Known, to some extent by Man, and not because this would be a quality more main or more important than another, but for the fact that the human being, even if he lives the dream due to the Illusion of Life, alongside this dream, it responds to certain external Factors, which becomes subliminal, respectively, subconscious, and are reflected over it, in the form of Symbols, where each such factor external, of

environment or internally, from within the human being becomes a Symbol.

Alike and the Knowledge, from this point of view, becomes a Symbol, alongside all other Symbols.

Only when the Symbol in question becomes Known, this is transforms in idea, vision, thought, or anything else what can dress the clothes of the Knowledge, thus, becoming from Symbol, an element of the Illusion of Life.

Therefore the Man has an existence of its, structured the two plans, or as I wrote in the *State of Conception in the Coaxiology Phenomenological* , the Man lives two lives, or on two different planes.

Deepening more this issue, we come to see that Man lives a life of the Symbols, and a Life in which these Symbols are distorted by the Knowledge, becoming its world.

However, and a world and another from the two parallel worlds in which Man lives, are worlds totally opposite the Man, being the World of the Death (the one in which is located in present) , and the World of Life (the one, on which thinks that he lives), but is seen reflected in the mirror of Death (the world on which he it knows), since all his life the Man does nothing else, than to relate to Death, staring himself into the Mirror of the Death.

If would not look into this Mirror of Death, would no longer live , because Life can not exist without Death, as and Death without Life, because would not have, to what namely, to it report one to another.

Once the Man is aware that he lies in his Lifetime, means that always is reports to Death, staring himself into the Mirror of Death, and not of the Life, because, if would look into the Mirror of Life, the Man

would not report at Death, but to Life, considering that lives the Death !

As long as we have the consciousness that we live consciously in Life, means that we reflecting, always, in the Mirror of the Death, which becomes our world of the environment, in fact our Knowledge, because we Know through the Mirror.

Par excellence, the Mirror is Knowledge.

So everything we see that, us surrounds, and everything what we realize that we know is not anything else than the World of Death, and everything we do not realize that we know, but becomes Known once we them projecting in this Mirror of Knowledge, which is the World of the Death, respectively our Life parallel, subliminal, which comes to us through Symbols, through which the Words-Matrices of the Universal Pure Language interact with us, is nothing but the World of Life.

Therefore, Man lives his own Life in Death!

Thus, Man even if exists on two planes, subliminal one of Life, determined through Symbols of the Words-Matrices of the Universal Pure Language, and one "real" (illusory), due to reflection of the subliminally plan, respectively, of a part from this, in the Mirror of Knowledge, but how, the Man is reporting at Death, subconscious, but all the time for to Know his Life, in this one looks in the Mirror of Knowledge, which for Man becomes the Death, at which this one, is reported, and therefore, its subconscious, once looked in the Mirror on which he wants to it see, that him acknowledges, this one instead to him aware, his world subliminal, Symbolic, real, him aware exactly, the opposite image of its World, Symbolic Subliminal, respectively, the image at which this Subliminal

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Symbolic, which is Life, is reflected, namely, his inverse, which is Death.

Therefore every Man when will look in a Mirror, a screw with step on right, will have the inverted image, having the step on left.

Then means that after Death, once we not us will longer report on this one, but to Life, we will live, in fact, the true Life?

Yes!

But, only insofar the Mirror of the Knowledge, will let us to see the World of Life, which then will become for us the World of Death, because in the case in which we will have the awareness of Life, and "there" will must to us report always to Death, because without this reporting, the Life would no longer have nor a Understood.

For to have this Understood, we will have to us look in the Mirror of the Knowledge, the one responsible, face of the human being, with the Understood.

Thus, the Mirror in which will us look "out there" will be, in fact, what we could not see in this World of Death, but belongs to us, without realizing "beyond", that in fact, what we see "there", not belongs to us, "there", since what we think we belong to us "there", belong to us "here", and what belong to us "there", we see and think that belong to us "here".

These are the two plans Life-Death between which is interposed the Mirror of the Knowledge.

How this Mirror is responsible for Understood, it is quite clear why we can not see the Knowledge than as on a Understood.

I wrote recently in my books about Reincarnation, respectively about the fact, that not the Self (the Soul)

itself is the one who is reincarnates, but Karmic footprint, on which this it leaves in his turn.

So and it is, is why each Self which represents, in fact, a Primordial Element in part, has a certain load Karmic, along "the Lives" in certain hypostases, through certain Typologies, where have intervened a number of Common Elements.

The Self of human being, can pass from one Common Element at the another, or can remain all at this Common Element more "Lives", as, can pass from one Primordial Element at the another, face of, which, has certain Typologies, or can pass through a Common Element within an other Primordial Element (how is the case of the Man), face of, which is Un-typological (see: "the State of conception in Coaxiology Phenomenological", and, "Death, Nothingness, Un-nothingness, Life and Bilderberg Group").

All these can not say, that in fact, the Self, which and he is a Primordial element, in his turn, and any Primordial Element is a Word-Matrix of the Universal Pure Language, is Reincarnates, than improperly, since can to is reflects, " Life after Death", can to, is reflects, at other and other levels of the Word-Matrix of the Knowledge, as can to is reflects through an other Common Element or not, in others Words-Matrices or Primordial Elements, what means that Not the Self is the one who is Reincarnates, in fact, but the Karmic footprint, which transcends once with this, "there", where it will "reincarnate".

The Karmic footprint is, in fact, the essence of this Self, which him differs from what it really is, respectively a reflection of a Primordial Element or a Word-Matrix, within another Element-Primordial, or Word-Matrix, in terms of the Language Pure Universal,

and therefore, the quality of Self, of this reflection is given to us precisely by the Karmic footprint.

Thus, every human being is a reflection of a Word-Matrix from the infinity of Words-Matrices of the Universal Pure Language, and the Self of Man is the history of reflection of this Word-Matrix in a certain Primordial Element (Word-Matrix), or in certain structures of this Word-Matrix, through a Common Element (Word-Matrix- Common), or without through its, when the Word-Matrix, which is reflecting in an other Word-Matrix, is Typologically, face to this.

All these tend to us reveal, the fact that every being, thing or anything else, no matter how insignificant it may seem at first glance, is as big and bright as the greatest thing, that we can conceive in this world illusory, if not much lofty.

It all depends on how a particular Word-Matrix is reflected within the another, of the fact, if between these are established, Typologies or Un-typologies, whether intervening or not Words-Matrices Common or Common Elements, or Primordial Elements common, that are Primordial Elements, alike how may be the ones which determining the reflection the Self of human beings in the Primordial Element of the Knowledge, but I them named such, in another book of mine, and not Words-Matrices, because I wanted more to focus on the structuralism of this new way of study which is the Coaxiology.

Going on base of the Principles of the State of Conception, and especially on the Principle of the First Analogy, means that each Word-Matrix (Primordial Element) must to be found in another Word-Matrix, what means that each Word-Matrix in part, will have a infinity of reflections, once is reflected in the infinity of Words-Matrices.

Considering each such reflection, a Self, which has a Karmic footprint, means that each Word-Matrix has an infinity of Selves, in the infinity of Words-Matrices where it reflects, each Self, in part, having his own Karmic footprint.

Thus, each man, plant, animal, object, etc, has its own Word-Matrix which is reflected within the Word-Matrix of the Knowledge, which and he in turn has its own reflections, both in Word-Matrix of every Man in part, as and the other Words-Matrices belonging to plants, animals, things, objects, where each one in part, in turn has its own Word-Matrix, and from here starts the diversity, from all points of view, until and in our world of Knowledge.

The fact for which are more human beings, or animals same race, or plants, or other and other such representations, I more said that all these are due to a Common Element of each race in part, the Common Element that appears only in the moment when are Un-typologies between Words-Matrices thereof, and Word-Matrix of the Knowledge, Common Element, which becomes Typologically towards both words-Matrices, that are Un-typologically between them, thus establishing the premises of the functioning of the Principle of the First Analogy, or of the Analogy of the Whole.

As we have seen the way that is reflected in our vocabulary, certain Words-Matrices of Universal Pure Language, is not due the fact, that some of these would have a lesser or greater importance, from point of view Symbolic, towards the Word-Matrix of the Knowledge, but because relationships of the way in which are reflect these Words-Matrices within Knowledge are different from case to case.

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My opinion is that, the Words-Matrices which are Typological, without an other Word-Matrix, intermediary, what becomes, thus, Common Element, are those which by their nature are unique within the human knowledge.

These can be certain forms of relief? No. Why?

Because nor these are not unique than from point of view of their forms.

Then, what namely are unique?

The forms are really unique?

Are unique only to the extent they are not assimilated all of them together, as being Forms.

In that moment, are not unique.

What namely is unique?

If we really want to reflect on this question, as it first seems downright childish, we come to see, that nothing that we know is not Unique.

Our planet Earth is unique, no longer any other such planet in the entire Universe.

Indeed, from this view is unique, but how many billions of planets no longer in the Universe?

Like and the Forms, if we take the notion of planet and we it associate of the Terra, we see that nor this is not unique, as nor a Man is not unique, if we take the notion of human beings and it associate each Man.

This aspect makes us think that nothing from all what we Know, or what surrounds us, is not Unique?

What namely is the Unique?

By definition it should be an element that to not be found, and within another element or others, elements, fact, which the human being it is impossible to replicate, because if we think, the Knowledge is based precisely on these associations.

The Unique is and in quality of Word-Matrix, where without the Knowledge, can hold a certain order

of qualities from the infinity of qualities on which they hold the Words-Matrices.

This order of the qualities of a Word-Matrix, to underlie the reflection, some in others, according the Analogy of the Whole, or nor the order does not exist as such, than from point of view of Word-Matrix of the Knowledge?

As I said at the beginning of this book, the Semiotics us can not demonstrate through signs and relations between them, - signs that are the prerogative of Human Knowledge, so, of the Illusion of Life - which are the interdependencies which are established between the Words-Matrices.

These interdependencies are associative, distributive and conjectural, can be demonstrated by Man, but not through his Knowledge, due to the Illusion of Life, but through the Self or his God, who is the Love.

Thus, we have to replace the sign given by the Illusion of Life from the dream of Knowledge with the element given by of Self of the Man, or his God, which is Love, and through which, a certain Word-Matrix is found in the Word-Matrix of the Knowledge to define the Man.

These interdependencies associative, distributive and conjectural, underpin the definition of the Word-Matrix Love, in relation to all other Words-Matrices.

Relations between these interdependencies are called the Coaxiology Un-semiotics.

So, if you want to define Love from point of view of its interdependencies, with the other Words-Matrices that are valid for each in part, you'll have to define the structure of the Coaxiology Un-semiotics, so its branches.

The man only through his Self, can define closer to truth, relations underlying the Words-Matrices, because, even if we are in the worlds of Knowledge, we Know only the image of our Self, which is Love reflected in this one, without to Know, the Knowledge.

In conclusion, for to know the relations of interdependence which are established between the Words-Matrices within the Universal Pure Language, will have first of all, to know the Self, that is and our God, with name of Love, and only this us could reveal the relations of interdependence between Words-Matrices, which are of otherwise and its relationships of interdependence.

From point of view of the definition, through the Coaxiology Un-semiotics, we understand the state of the relations between two or more elements (NOT signs! as in Knowledge) that can be associative, distributive and conjectural.

We see that the basis Coaxiology Un-semiotics, stands precisely the terms about I just talked, terms that are found in Knowledge under combinative forms (of the Whole, of the Pure Universal Language) and suggestive (of Unique Expression of Pure Universal Consciousness), what have specific characteristics depending on combinative and suggestive forms, that are succeed.

Therefore, Coaxiology Un-semiotics Phenomenological branches will be:

- 1) The branch, Combinative Associative
- 2) The branch, Combinative Distributive
- 3) The branch, Combinative Conjectural
- 4) The branch, Suggestive Associative
- 5) The branch, Suggestive Distributive
- 6) The branch, Suggestive Conjectural

CHAPTER IV

**THE BRANCH, COMBINATIVE ASSOCIATIVE
THE BRANCH, COMBINATIVE DISTRIBUTIVE
THE BRANCH, COMBINATIVE CONJECTURAL**

Only after we define these Branches we can finally define what is the Knowledge, Order, Unique, both for Man (Love, Will, Knowledge, respectively, his consciousness), as and for the Word-Matrix of the Knowledge, which are the interdependencies between the Word-Matrix of the Knowledge and of the Words-Matrices of the Universal Pure Language, interdependencies on whose base, are established the ways in which the Words-Matrix are reflected, some in others, according to the Analogy of the Whole.

Please do not make the mistake, of confusing the Branches of the Coaxiology Un-semiotics, with the three branches of Semiotics, respectively, Pragmatics (the sign-man relation), Semantics (sign-signifiant relation) and Syntactic (sign-sign relation), because these three branches have not any connection of principle with these, than to the extent attributable to the Semantics within the

Word-Matrix of Knowledge, or to the Semantic attribute of Creation, where these can be really helpful in a certain percentage.

All these are due to the fact that they are defined only through the Word-Matrix of Knowledge and not of the Forms of the Matrix Expression, where the Knowledge has no longer any relevance.

Thus, the Man-sign relation (pragmatics) or, sign-signifier (semantics) or sign-sign (syntactic), disappears, being replaced by relationships and characteristics of the branches of the Coaxiology Un-semiotics Phenomenological, where signs are replaced by characteristics, Words-Matrices, Expressions, "Continuum Infinite ", the Unique Expression of the Universal Pure Consciousness, etc.. All these can not be signs!

Even within the Knowledge, respectively, of the Coaxiology party, that a involves on this, about the Pragmatics nor can not speak, because this is arbitrary, due to the Illusion of Life, on which Man a lives from birth to death.

To strongly affirm that Man knows the sign and has a certain relationship with this, is like and how you sustain the fact that the dream of life is reality, and that Man knows the Absolute Truth, because if you have associate to the Man, the reality, this belongs only to the Absolute Truth, the unique that can a dissociate, of the Illusion.

From the start, Pragmatics, falls as branch of Coaxiology Un-semiotics Phenomenological.

Semantics is well known what can represent through the Infinite of the Semantics Mirror, about which I have more written.

Although until now were called "branches" of the Semiotics, I consider that branches of Semiotics are more

vast, and must comprise a much vaster area, because the one designated until now of Pragmatic, Semantics and Syntactic, is far exceeded by the Coaxiology, because Coaxiology defines, new and new ,structural branches of Semiotics, in line with the philosophical development of this domain, becoming the branches of Un-semiotics, because, three branches of classical Semiotics are due to Man's relationship with Knowledge, through the Coefficient Logic 2, that determines relationships, like, Man-sign, sign-signifier, and, sign-sign.

Within the Coaxiology Un-semiotics, the Semantics becomes a simple attribute of Creation, the same as the Un-semantics and Periodical, defined through Lack.

To be an attribute of a Word-Matrix does not mean it is a branch of Coaxiology Un-semiotics Phenomenological.

Pragmatics is a simple way to report the Man, to the nature of his being, which represents relationship, sign-man, namely: the Restrictiveness, the Competitional, the Sociality, the Essentiality, the Demiurge, the Nothingness, the Un-nothingness, as I wrote in *Death, Nothingness, Un-nothingness, Life and Bilderberg Group*.

Thus, the Pragmatics can not be an universal branch of Semiotics Coaxiology , as are the six listed by me.

Even and from point of view of the Knowledge and Coaxiology Un-semiotics, regarding the Knowledge, the Syntactic has not its place, because the sign is in function of the Logical Coefficient, by which it becomes rationalized, and thus *the Syntactic* is the same as and the *Logic*, a simple tool of Word-Matrix of the Knowledge which acting on this dream, that is called Illusion of Life.

The Word-Matrix alongside the Unique Expression of Pure Universal Consciousness, "Infinite Continuum" and the Un-semiotics Phenomenon are those which replace the sign from within the classical Semiotics, because the signs in that context, are just, simple attributes of the reporting of the Man to the Knowledge, and implicitly, of the reporting the significance of elements of the Knowledge, between them, as and in the classical Semiotics, or of the reporting of these elements without to involve the significance as and in the case of the classical Syntactic.

All of them are outdated, because not the signs are those that make up the world, regarded, generalized as a Whole, and nor their meanings, viewed through the Man or the Knowledge, but the Universal Pure Language, the Universal Pure Consciousness, the "Continuum Infinite", and the Un-semiotics Phenomenon, the one responsible of the Coaxiology Un-semiotics Phenomenological.

All these are independent of Knowledge, which is nothing but a Word-Matrix from the infinity of such Words of the Universal Pure Language.

Through the acception generalized, only through Knowledge, we could assign the Words-Matrices to the signs, the same and their characteristics, as well as their Expressions, including the Unique Expression of the Universal Pure Consciousness, but never, the "Infinite Continuum", with the Phenomenon Un-semiotic, because neither one, and nor the other does not have a stable signification, than when are reported to the "something" stable, receiving a certain significance, depending on rapporteur, but even and instability can be a signification from point of view of the Knowledge, and only through thereof, but if we make

abstraction of Knowledge, more can we speak of SIGNIFICANCE? NO!

More can we speak of sign? NO!

More can we talk about MAN? NO!

This new quality different of Knowledge, makes that the sign to can no longer be explained, because it becomes a mere instrument of the Illusion of Life that we possess in this life.

The sign is, only as long as is the Knowledge, without this disappears just as it came.

Through sign, the Knowledge can become a Meaning, but this Understood is part of the dream of our life, and the Meaning is depending on Coefficient Logical 2, so that at a different Coefficient Logical, will be a different Meaning, so a different sign.

Therefore, the same sign even and in the Knowledge becomes different, or can may not be at all.

It all depends on your approach.

Once you can may not be at all, means that he nor even is than a simple a tool of the Dream of the Illusion our Lives.

Thus the three branches of classical Semiotics, the Pragmatics, Semantics and Syntactic, they collapse, being necessary new approaches.

More than that, in supporting of this problematics, intervenes and the multitude of the signifiers, where the same Word-Matrix defines the Infinite the same as and "Continuum Infinite", but both are in fact, infinite, totally different, not only as signification, but and in quality of basic characteristics, or structural characteristics, which develops them, each in part, what, again, us denotes that not even the knowledge not accepts this division of Semiotics.

Therefore I and changed its name to Un-semiotics, because the Semiotics, through the acceptation on which it defines, represents the ratios between signs, and, how, these totally lacking, at the levels, where lacking, and, the Knowledge, or even not missing, but is regarded through other Logical Coefficients, the Semiotics no longer can be valid, being replaced with the Un-semiotics, which represents the ratios between the substitutes of the signs.

Between the Words-Matrices of the Universal Pure Language, can exists similarities, that would lead up at, to have the same Meaning and Symbol with other Symbols and Meanings, (see Infinite-”Continuum Infinite”), with of other representations, but which have, however, structural developments and different characteristics.

To speak from Syntactical point of view, about the relationship sign-sign, or Semantically, about the relationship, sign-signifiant, because about the relationship, Man-sign, I think not much point to remember, at level of the Universal Pure Language, is to ignore altogether, the "Infinite Continuum", Asymptotic Phenomenon, Unique Expression of the Universal Pure Consciousness, that is Unique for each Word-Matrix of the Universal Pure Language in part, which gives him the same character Infinite, precisely through its uniqueness at each Word-Matrix in part, and having this character Unique, but Infinite, we can not to give him a certain sign, since it becomes an Infinity of such signs through its reporting to the Words-Matrices of the Universal Pure Language, reporting which them defines Continuous and Infinite on them.

Thus, to the Unique Expression of Pure Universal Consciousness, not it can give a sign, because

is Unique, and also Infinite, and any sign regarding the Unique Expression of the Universal Consciousness would consist precisely in his cancellation, because would define it, as being Infinite, but it is Unique, and when would define it as being Unique, she is Infinite.

This is just one of the multiple aspects which intervene in this new approach of the Coaxiology Un-semiotics Phenomenological.

1)THE BRANCH, COMBINATIVE ASSOCIATIVE

By definition, the Branch in itself represents a system which delimits a structure.

This structural system receives the capacity, Combinative, due to the diversity of Words-Matrices, according the Analogy of the Whole.

It is a form that defines through excellence the Landmark of Negation, and Un-defining, what can be called simplified and Negation, because its quality, Combinative, is negated on base of the Landmark of Negation, of the "Continuum Infinite" by, his Associative part, which represents precisely the inverse of Combinative, because once, achieved the Associative, will intervene inverse, face of the Combinative, realizing and the associativity of the combinative groups, a regrouping of those groups on other principles than those of combinative.

Dissociation of the principles concerned are located precisely on the level of the Landmark of Negation, where Combinative becomes the Landmark in annulment, of the Associative, and the Associative,

becomes the Landmark in annulment, of the Combinative.

Precisely the fact that the Associative is similar with the Combinative, but both based on different principles, lead to this denouement through the Landmark of Negation, becoming both, two Landmarks, in annulment.

2)THE BRANCH, COMBINATIVE DISTRIBUTIVE

The same diversity of the Words-Matrices, that is reflected over the Landmark of Negation, as being the second basic characteristic of the "Continuum Infinite", diversity which for to determine the Landmark through Negation, becomes distributive its previous associative forms, what stimulates the asymptotic deployment of the Words-Matrices, in achieving of a Order, of the Unique, for certain Words-Matrices, among which and the Word-Matrix of Knowledge, and implicitly with this one, of, the seven Words-Matrices, of the attributive functions (five) and of those disjunctive (two), fact what them gives a character generally valid, for all seven Words-Matrices, namely, the premonitory character which materializes by admitting of the Word-Matrix, Order, as being the possessor of the premonitory function, function which is reflected over the group of those seven Words-Matrices, but not only over thereof, but from the point of view of Knowledge, the order is reflected over the entire Universal Pure Language, being thus, through its function premonitory similar to connective function,

characterized through the convergence due to the Analogy of the Whole, of the Universal Pure Language.

Nevertheless, the Order is and will remain a Word-Matrix, as all the other Words-Matrices of the Universal Pure Language, without that one of them to be less important than another, through functions on which they determine, their Symbols.

Precisely here is observed the beautiful part of Coaxiology namely that alongside of Symbols of the Words-Matrices, what determines the functions, more are, an infinity of such opposites, new-opposites, or similar of Symbols of the Words-Matrices, because I more said, that just as, the Word-Matrix, Symbol, is found in the characteristics of all Words-Matrices of the Universal Pure Language, all thus, all the other Words-Matrices are found, as being characteristics, at all other Words-Matrices of the Universal Pure Language.

The Happening makes, that through the Word-Matrix of the Knowledge, the Man cannot understand and associate to the Words-Matrices of the Universal Pure Language, than these two basic characteristics, namely, the Symbol and the Meaning, associated thereof.

If we not think through the Knowledge, would disappear with certainty, the Understood, of next Symbol, being replaced with other and others Words-Matrices, than the one of the Meaning.

The Meaning is one of the supreme attributes of the Word-Matrix of the Knowledge, which becomes, in turn, the Word-Matrix, precisely due to the attributive function of the Knowledge, what will determine the "new" Word-Matrix, how, the Word-Matrix of the Creation, has determined through its attributes, the Semantic, Un-semantic, Periodically, and implicitly, Lack thereof, the Word-Matrix of the Knowledge.

Nevertheless, the Meaning, as and Word-Matrix, not forms part, of the group of those seven Words-Matrices, because when is no longer an attribute of the Word-Matrix of the Knowledge, the Understood, no more represents a certain Symbol, with the help of which the Knowledge defines Words-Matrices of the Universal Pure Language, but the Symbol is replaced by other and other structuring of the Meaning, which him determines as being opposed to the Knowledge, and especially the Symbol, which for the Knowledge represents precisely, its Meaning.

The Symbol instead, in quality of Word-Matrix of the Universal Pure Language, receives the quality to become denuded of Understood, the second attribute of Word-Matrix of the Knowledge, which becomes thus, the second Word-Matrix alongside Meaning determined of this.

By this it is seen that the Word-Matrix of the Knowledge, determines through Symbol and Meaning, two other Words-Matrices, face of the other four from the group of the ones with attributive functions, that determines just one Word-Matrix

This does not mean that over the Word-Matrix of the Knowledge intervenes a new function, but the all is primarily due to the way through which Meaning which comes from the attributive function of the Word-Matrix of the Knowledge, loses any tangency with this, becoming opposed, because it changes from the moment in which "becomes" Word-Matrix of the Universal Pure Language, and thus has an entirely different Meaning than the Symbol, the other attribute of Knowledge.

Taking a completely different Meaning than the Symbol, the Meaning, in quality of Word-Matrix, becomes foreign, or the totally opposed of the Knowledge, and thus, this determines through the second

attribute of its, respective, the Symbol a "new" Word-Matrix of the Universal Pure Language, which will be opposed to the Word-Matrix, Meaning, but of close sense to the Word-Matrix of the Knowledge, namely: neo-sense.

Through neo-sense, we can understand a meaning that is neither opposed, but nor, similar, but somewhere at middle, between the two.

Therefore the Word-Matrix Symbol can be assigned as having a neo-sense toward the Knowledge.

This change of meanings, namely, sense (the Knowledge), different sense (the Meaning), neo-sense (the Symbol), lead to the Forms of distributive Combinations, which have as origin alongside of the Analogy of the Whole, which determines the conjunctive function, and the Order, that defines premonitory function.

In this case, the Order should not be taken as a certain Order given, but is an Order, as, a result, of the Analogy of the Whole, respectively, of *the conjunctive function*, which has an entirely different sense than the Order, from within the matrix developments, of the Word-Matrix of the Knowledge.

The difference of sense consists precisely in the "Continuum Infinite" which is, with the four characteristics of its, at base of the connective function, that it determines on this premonitory, characterized through the way, of inter-relationship between the Words-Matrices, inter-relationship which is produces through this *premonitory function*, what will determines, the Combinative Distributive, about we are talking now.

Thus, the Order, in its quality of the Word-Matrix of the Universal Pure Language, has its capabilities attributive in *sense, nonsense, and neo-sense*, similar with the ones of this Order, and this Order, in its turn, is

nothing else but the explanation of the Order, in its quality as a Word-Matrix of the Universal Pure Language, that is due, of the third attribute of the Word-Matrix of the Knowledge, attribute characterized on the ordering of the Symbols that had a Meaning.

Thus the three main attributes of the Word-Matrix of the Knowledge are: the Meaning, Symbol and Order.

The Order due the attributive function of the Knowledge becomes a Word-Matrix with the same sense as and the Knowledge, face of the Symbol (neo-sense) and, the Meaning (nonsense).

Thus the Word-Matrix, Order, becomes a Word-Matrix with attributive functions, similar of the knowledge, just that, alongside these attributive functions, the Order is and the possessor of premonitory function, which it distinguishes, from this point, of Knowledge, even if they have the same sense, and above all have attributions (attributive functions), specific similar, because at the Order, the attributions (attributive functions) are characterized by Symbol, Understood, as and at the Knowledge, from point of view of the Knowledge, the Order can be found in Knowledge, and the Knowledge in the Order, just that alongside the other two attributions, or attributive functions, are also find and arrangements, combinations, permutations, or other and other processual functions, which can indicate a certain Order, but all of them even if have not a Meaning through the Knowledge, what can to him and possess, in certain cases, will always be defined by a symbol.

The fact that the Order makes not part from the group of seven, is due to premonitory functions of the Order, about which I mentioned, through combinations, arrangements, permutations, and range could continue to infinity, functions that are totally foreign the Knowledge as and to the other Words-Matrices in the group of seven,

and, the Order, besides the Knowledge, can not be found as an attribute, which to be transcended through the Knowledge, and which to belong the other six Words-Matrices, from the group of seven.

Thus, the Combinative Distributive, not it reflects only of a certain Word-Matrix, that "break", thus, the chain of a group of such Words-Matrices, through new functions or attributions of his, which becomes *neo-sense* or *nonsense*, or and much more are not found at all within the functions attributive of the Word-Matrix what determined the "new" Word-Matrix, but especially, the Combinative Distributive it reflects over the entire group of Words-Matrices (the group of seven) that distinguishes and defines the respective group of other and other structuring different from this, from within the Universal Pure Language.

3) THE BRANCH, COMBINATIVE CONJECTURAL

At this Combinative Form the most important are *the conjectural levels*, which alongside with the meanings from the previous, determines the conjectural state between two or more Words-Matrices, or between two or more groups from such Words-Matrices.

Thus, *the first conjectural level* is the one which establishes, at the level of the basic functions of the Words-Matrices, among which are the functions,

conjunctive, premonitory and, other functions, known and unknown.

This first conjectural level is established through the intervention of the three meanings, respectively, the meaning, nonsense and neo-sense, which again, has not relation with the three sides of the Semiotics, which are reflected only beginning with the attributive function of the Creation, and once with the Semantics of this function what determines the basic characteristic of the Knowledge.

Therefore, the first conjectural level will be called the conjectural level functionally, because is defines by the intervention of the three meanings determined as being attributes of the Word-Matrix of Knowledge, or through the multitude of meanings, respectively, through the infinity of meanings on that we can not it determine concretely, but it is, because are all these possibilities, of the infinite characteristics of each Word-Matrix, in part, of the Universal Pure Language.

What means "all these possibilities, of the different characteristics"?

All this means first of all that every Word-Matrix, as I said, has not only a Symbol of his, what becomes a characteristic of his, but above all, just as the Word-Matrix Symbol, is in its turn, through what he represents, a characteristic for the entire infinity of Words-Matrices, determined through the Word-Matrix of the Knowledge, all so, each Word-Matrix becomes, in turn, by what he defines a characteristic for all other Words-Matrices of the Universal Pure Language, through, of a certain Word-Matrix.

Thus the first conjectural level is realized at the level of the basic functions of Words-Matrices, and the second conjectural level is realized at the basic functions of Words-Matrices, *but through another Word-Matrix*,

which similar the Common Element, achieves, the transcending of defining a certain Word-Matrix, as being a characteristic of an other Word-Matrix.

As I demonstrated, the Word-Matrix Symbol becomes a basic characteristic of all Words-Matrices, through the Word-Matrix of the Knowledge, what determines, to the Symbol, *the second conjectural level*, face to the first, which establish conjectural interdependencies direct, between basic functions of the Words-Matrices, through of the three meanings, respectively, the sense, nonsense, and neo-sense.

Therefore, towards the first conjectural level, which is defined as a functional level, the second conjectural level can be defined as being a functionally intermediate, conjectural level.

And in the second level intervene the three basic meanings determined by me now, but more than these, as I said, more is an infinity of meanings that can not be determined by the human mind, only deducted.

How exactly can intervene the three meanings in the example given with the Symbol, is quite simple, namely, each Word-Matrix which receives this characteristic of the Symbol through the Knowledge, is involved within some basic functions, such as the ones disjunctive, attributive, and so on, functions that can have in their turn a sense, nonsense, or neo-sense, towards the characteristic of their Symbol, so that, their own Symbol to be determined as, *sense*, as is the case of the Understood or Order, as *neo-sense*, as is the case of the Creation or Origin, where the Symbol in self, has his purpose only to give a significance, and not a sense to this significance (the Origin is, but not are headed towards, remains Origin, etc., or the Creation is, but not has an Understood, than determined through Knowledge,

respectively, through the "Ego" of the Primordial Factor, etc.).

And in the third case, the Symbol can be determined as nonsense, as is in the case of the Unknown, where this Word-Matrix opposed to the Knowledge, not identifies for the Symbol, a certain sense, and precisely this un-identifying, gives nonsense to the Symbol, becoming thus, a characteristic, whose sense consists in nonsense.

After the conjectural functional level and the conjectural functional intermediate level, follows the conjectural inter-relational level, which does not involve, expressly, the functions that determine the basic characteristics of the Words-Matrices, but defines the relations inter-relational which establish between these Words-Matrices, or groups of Words-Matrices defined through the Common Expressions.

For the first time at the conjectural inter-relational level appears the term of Common Expressions of the Words-Matrices.

These Common Expressions are actually the ones formed within some groups in which are established filiations, not only functional nature, but and of the characteristic nature, defined through different characters which converge, but and through the characteristic nature defined through the characters which diverge.

The functions which are established between the Words-Matrices, as are the ones attributive, or disjunctive, can to determine certain filiations characteristics of convergence or divergence, but can not establish and the Common Expressions on which these filiations of groups them can determine, Common Expressions which can be defined as being a Pure Universal Consciousness of a certain group of Words-Matrices, Common Expression which makes part as well

as the Universal Pure Language from the Pure Universal Consciousness, or the Expression of the Universal Pure Language.

We see that and in the case in which intervene certain functions between the Words-Matrices, or certain characteristics of theirs, not only functions, can also be realized and different kind of filiations between these, on base of the Common Expression, which is due the conjectural inter-relational level, defined, precisely through the above mentioned, namely: inter-relational filiations established, not only on base of the basic functions, but and on base of the basic characteristics of each Word-Matrix, in part, as and on base of what is established between these characteristics, which is the Common Expression, in fact a Common Pure Consciousness only of those Words-Matrices which participates at the filiations mentioned.

In conclusion the Combinative Conjectural is defined through the three basic levels of its, which are: the conjectural functional level, the conjectural functional intermediate level, and the conjectural inter-relational level.

CHAPTER V

**THE BRANCH, SUGGESTIVE ASSOCIATIVE
THE BRANCH, SUGGESTIVE DISTRIBUTIVE
THE BRANCH, SUGGESTIVE CONJECTURAL**

4) THE BRANCH, SUGGESTIVE ASSOCIATIVE

The Suggestive is defined as being an opposite part of any basic characteristics or functions of a Word-Matrix, or a group of such Words-Matrices.

The Suggestive Matrix it identifies as being a determinative under form of fingerprints of the Common Expressions within the Universal Pure Language.

Thus the Suggestive becomes a constant of the Universal Pure Consciousness, a distinct side towards the functions and basic characteristics of the Words-Matrices, about which we have discussed so far.

Thus, the Branch Suggestive Associative, can be defined as an associative form at the level of the

Common Expressions, defined by the Words-Matrices, which are ordered to the Pure Consciousness of the Universal Pure Language.

Associative characteristics of the Common Expressions determines the Suggestive Associative.

These associative characteristics, are determines before all through the Suggestive Matrix, which is an imprint of Common Expressions, and which can have several degrees depending on the way this is "printed", using this term in a figurative way, within the Expression of the Pure Consciousness Universal.

Why should is "prints" and does not become part associative of the Whole realized by this Expression, and if have to is "prints", in what namely is "prints"?

Firstly can not become integral part within the Expression of the Universal Pure Consciousness of the Universal Pure Language, because neither of the Common Expressions can not be identified with the Expression of the Universal Pure Consciousness, but only can be put in phase to is find, under a form or another in this one.

In another row, nor such of the Common Expression can not intervene to change in some way or another, the Expression of the Universal Pure Consciousness, because, if it could achieve, something like this, then the Expression of the Pure Consciousness Universal, it would crumble with the entire Universal Pure Language, because the entire Equilibrium owed the Universal Pure Language consists in the Expression of the Pure Consciousness Universal, and the one of Consciousness is due the Universal Pure Language.

Things nor in this case do not stop here, but would longer be and another cause, through which can not intervene directly alongside the Expression of the Pure Consciousness Universal, the Common Expression,

namely, in this way would disappear the Analogy of the Whole, through which each Word-Matrix is found in the other one, because, in the case of the changing or transformation of any kind of the Expression of Universal Consciousness, none of the infinity of Words-Matrices would not remain with the same characteristics as until that moment, but these would change radically, which would lead to the collapse of the entire Universal Language.

Thus no one, never, can not attack the Expression of Pure Consciousness Universal of the Universal Pure Language.

All other Common Expressions are little sisters of the Expression of the Pure Universal Consciousness, towards which this is intangible and inalienable, to any Common expressions or another.

The question is why namely develops all these structures?

Which is, in fact, their sense?

Their meaning consists precisely in the fact of to have sense the intangible Expression of the Pure Universal Consciousness.

Therefore no matter how much we would like as the Suggestive Matrix, to become part from the Expression of the Universal Pure Consciousness, this is not, but only is "prints" in its quality of the Imprint of the Universal Pure Consciousness.

The Suggestive Matrix in its quality of Fingerprint, can have many degrees that are defined according to the Words-Matrices, respectively, of basic characteristics of those, and, thus, we have, defined the first degree: *the Suggestive Matrix of Characteristics*, depending on the functions that define these Words-Matrices, then we have the second degree: *the Suggestive*

Matrix Functional, depending on analogical structure, and the third degree: *the Suggestive Matrix Analogical*.

I said that the Matrix Suggestive is an imprint of the Common Expressions, and therefore we have through the Suggestive Matrix of Characteristics an Imprint of the Common Expressions that define a common characteristic, of certain Words-Matrices.

In the case of the Suggestive Matrix Functional it is about the common Imprint of several Common Expressions, which define the functions equally common of the Words-Matrices, which are in discussion, and through the Suggestive Matrix Analogical, we define the common analogies of the Words-Matrices which determined the Imprint of the Common Expressions, respectively, for to be "printed" within the Expression of Universal Pure Consciousness.

All these degrees define the Suggestive Associative.

5) THE BRANCH, SUGGESTIVE DISTRIBUTIVE

This branch is responsible of the Phenomenon Un-semiotic.

Compared to the Phenomenon common that we talked about so far in my books, and which is in fact a Phenomenon-Event, being a sum of a succession eventful, in the case of *the Phenomenon Un-semiotic*, can no longer be talking about successions eventful, because we can not define a certain initial instant, from the reflection of "something", in the Semantics Mirror of

the Infinite, as it is otherwise in the case of the Word-Matrix of the Knowledge, because from point of view, Un-semiotic, Suggestive-Matrix Distributive, not consists in the reflection of the Common Expressions of the Words-Matrices in the Semantics Mirror of the Knowledge, because and the Knowledge is a Word-Matrix from an infinity, which participates to the completion of the Universal Pure Language.

The Un-semiotic phenomenon is defined by the distributive capacity of the Expression of the Universal Pure Consciousness, which it may partly reflect, both in the Common Expressions of groups of Words-Matrices, as and in each Expression of each Word-Matrix in part.

Through the Expression of the Word-Matrix is meant totality the characteristics of this Word-Matrix.

These characteristics are reflected through the quality Suggestive-Distributive of the Expression of the Pure Universal Consciousness, within thereof, giving to the Word-Matrix, respectively, the tinting his own Expressions within the Universal Pure Consciousness as being Word of the Universal Pure Language.

This aspect of the side of Suggestive-Distributive from within the Semiotics, resulting from the way of inter-relations between the Words of the Universal Pure Language, and the Pure Consciousness Universal, on the basis of the Expressions which is circulated within Universal Pure Language, for to parted, the Unique Expression of the Pure Consciousness Universal from the rest of the Common Expressions.

Branch, Suggestive Distributive is divided into two degrees of comparison of the Suggestive Distributive, namely, the degree Suggestive Distributive Convergent, and, Suggestive Distributive Divergent.

These two degrees are precisely those which determines the Phenomenon Un-semiotic, being inclusively the basic characteristics of the Phenomenon Un-semiotic, Phenomenon that underlies Coaxiology Phenomenological, and which is not based on an original Event as the rest of the Phenomena, about which we talked in my books so far, because can not speak at Un-semiotic level about an initial Event, which is produced only through the reflection of a certain Event in the Semantics Mirror of the Infinite, which gives rise to the first Event or the Primordial Event, which defines, in turn, the Primordial Phenomenon.

Between Phenomenon and Phenomenon Un-semiotic is a very big difference, because the Un-semiotic Phenomenon, is not a Phenomenon in the meaning of the word "Phenomenon", that we talked about so far, not only because is "before" the Primordial Phenomenon, determined through an initial moment of the reflection the Primordial Event in the Mirror of Infinity, initial moment infinitely, that's right, but which can be defined thus, towards the Phenomenon Un-semiotic, which not only is before the Primordial Phenomenon, about which we mentioned, but does not even have a initial moment or some Event, that to can be reflected of "something" in "something", and thus, to enlisting the Primordial Phenomenon.

On the other hand, the Phenomenon Un-semiotic that underlies the Coaxiology Un-semiotic Phenomenological, not even is determined by the Words-Matrices through the reflection thereof between them, according the Analogy of the Whole, but is the primary determinant of the Expression of the Pure Universal Consciousness, on whose base are defined the Words-Matrices, through the reporting at this.

So, the Un-semiotic Phenomenon is a resultant of the Unique Expression of the Universal Pure Consciousness that determines through its reflection in the Words-Matrices, the Un-semiotic Phenomenon, but is the same and through the reflection of the Words-Matrices in the Unique Expression of the Universal Pure Consciousness.

Nevertheless, the element responsible for the Phenomenon Un-semiotic, are not the Words-Matrices, but the Unique Expression of the Pure Universal Consciousness, which determine the degrees or the two basic characteristics of the Phenomenon Un-semiotic, which are reflected on the Words-Matrices.

In conclusion, the Un-semiotic Phenomenon is due to "intervention" of Unique Expression of the Pure Universal Consciousness on the Common Expressions or on the Expressions of each Word-Matrix, in part.

If would not be the Un-semiotic Phenomenon, nor the Words-Matrices could not, in turn, to be reflected, and thus, to be reported to the Unique Expression of the Universal Consciousness, and, in this case, the Un-semiotic Phenomenon not appears only in quality of response of the Unique Expression of the Pure Universal Consciousness, but in quality of structuring, that defines the way it can achieve this reporting, being of the order, convergent and divergent, so that, the reporting it can accomplish, so as not to interfere in any way on the four basic characteristics of the "Continuum Infinite".

Without the Un-semiotic Phenomenon, none of the characteristics of " Continuum Infinite" could not, to it reflects upon the Words-Matrices, and nor the Analogy of the Whole, which is reflected upon these Words-Matrices, could not take place, because the convergences and divergences underlying the Analogy of the Whole, but and of the four basic characteristics of the

"Continuum Infinite" are due precisely this Un-semiotic Phenomenon, which strengthens, but and keepeth their course, similar to the regularities, but we can not use the term of, lawfulness, for to assign it, this Phenomenon, because, as you will see soon, we can not attribute the quality, eventful-successional, to this Un-semiotic Phenomenon, and through this to become a regularity determined by a certain determinant, condition which is required, to certain regularities, for to can be structured in turn, precisely because the Unique Expression of the Pure Universal Consciousness can not be a determinant in corpore, of the Un-semiotic Phenomenon, whereas this occurs as a consequence of the reporting of the Words-Matrices and of the thereof Expressions, to the Unique Expression of the Pure Universal Consciousness, only that, this consequence is achieved due the Unique Expressions of the Universal Consciousness, that recognizes the Un-semiotic Phenomenon, defined through divergence and convergence.

The consequence does not mean, not in the least, determinant, because consequence establishes a series of auspices, under the protection of which is produced, and the determinant are precisely those auspices.

Moreover, the Unique Expression of the Pure Universal Consciousness can be the determinant of the auspices under which to it produce the respective consequence, which enframe the respective Un-semiotic Phenomenon.

How namely arises this consequence, determined by the Unique Expression of the Universal Pure Consciousness?

Say this Unique Expression of the Universal Pure Consciousness in its content, something which to determine the consequences of the definition of such Phenomenon Un-semiotic?

We human beings will not be able ever find what namely it means the Unique Expression of the Universal Pure Consciousness, but we can argue that the Un-semiotic Phenomenon is a consequence due to the Unique Expression of the Universal Pure Consciousness, for as the Expressions of the Words-Matrices to be able to it reflects and report, at this, thus being strengthened the Analogy of the Whole, which provides as each Word-Matrix to be found in one form or another, in characteristics of other, Words-Matrices, characteristics that determine the Expression of each Word-Matrix, in part, Expressions that together are reported to the Unique Expression of the Universal Pure Consciousness.

Moreover, this consequence occurs and due of the "Continuum Infinite" which through the four basic characteristics of its, determines by their reflection upon the Unique Expression of the Universal Consciousness, precisely, consequences precursory the Phenomenon Un-semiotic.

Be, the "Continuum Infinite" different of the Unique Expression of the Universal Pure Consciousness?

Which is, in this case, the relation or interdependence between the "Continuum Infinite" and the Unique Expression of the Universal Pure Consciousness?

In this case we delimit to two plans, namely, to the plan of the "Continuum Infinite", which becomes that plan "in corpore", respectively, of the Words-Matrices, of their structuring, plan that underlies the whole deployment the structuralist within the Words-Matrices, and the second plane is bounded on the Unique Expression of the Universal Pure Consciousness, which refers to part of the Universal Pure Consciousness, and not of the Universal Pure Language.

Thus, to the "Infinite Continuum" it corresponds, the Universal pure Language, and to the Unique Expression, the Pure Consciousness Universal.

Precisely this delimitation of plans, respectively, the plan of the "Continuum Infinite" (the Universal Pure Language), and the one of the Unique Expression (the Universal Pure Consciousness), are responsible for the determining the consequences, which to define the Un-semiotic Phenomenon, consequences that we see that, arise from two somewhat different plans, but which is completes at the level of the Unique Expression of the Universal Pure Consciousness, what will determine through the reporting the Expressions of the Words-Matrices, the Un-semiotic Phenomenon.

Necessarily must remembered the mode of the two plans, which leads, finally to the determination of the Un-semiotic Phenomenon, by one between the two plans, respectively, of the Unique Expression of the Universal Pure Consciousness, what could not have been determine never this Phenomenon, without as at the level of the consequences, for to can be determined, to not intervene and the plan of the "Continuum Infinite", which, of otherwise, alongside the Un-semiotic Phenomenon, will have a real achievement that will consist in the Branch, Suggestive Conjectural of the Semiotics.

The Un-semiotic Phenomenon is a determinant of the consequences established between the Unique Expression of the Universal Pure Consciousness and the "Continuum Infinite ", following that these consequences to be put into practice by the Unique Expression of Universal Pure Consciousness.

In conclusion the Un-semiotic Phenomenon is not a lawfulness, in itself, but it can define by a certain

structuring of its, which are the two degrees, that him define.

Regarding the determinant to establish a regularity on which to it assign to the Phenomenon Un-semiotic, we may designate as being determinant, the Unique Expression of Pure Consciousness Universal, which and is in this case, but things are more complicated than they seem at first glance, because this Unique Expression not determines the Phenomenon Un-semiotic, for that this to become a regularity for the Words-Matrices, and not even him determines, in the sense on which him we can assign the determination, but rather him defines, because if him would determine, would be and the First Phenomenon, or the Primordial Phenomenon.

Could we consider a determination and through defining?

Yes, but not and in this case, because the defining, must be achieved by "something", for to suggest "something else", or even that "something".

In our case, the defining would be achieved through the Unique Expression of the Universal Pure Consciousness for to achieve "something", or to define "something".

The Unique Expression of the Universal Pure Consciousness only defines the Words-Matrices or their Expressions, as and the Common Expressions of them, in no case the Un-semiotic Phenomenon, which is an amalgam realized from two qualities, namely, the convergence and divergence.

This amalgam is defined to achieve such the defining of the Analogy of the Whole.

The Un-semiotic Phenomenon is not a law, because not this Phenomenon maintain the Analogy of the Whole, for example, but the basic characteristics of

the Analogy of the Whole, given by the interrelation with the infinite characteristics of each Word-Matrix, in part, which is reflect some in others.

The Un-semiotic Phenomenon is only meant to redefine the Matrix Unique Expression, towards the Words-Matrices, or towards their Expressions, and nor how, the Unique Expression of the Universal Pure Consciousness is not synonymous with the Un-semiotic Phenomenon.

Thus the Un-semiotic Phenomenon has two basic characteristics that are and the degrees, Suggestive Distributive Convergent, namely the degree which determine the convergent characteristic of the Common Expressions toward the Expression of the Universal Pure Consciousness, through the Suggestive-Matrix, and the second degree is the one which determines the divergent characteristic of the Expression of the Universal Pure Consciousness, towards the Common Expressions of the Suggestive-Matrix, so that to it can self-determine the Asymptotic Function, the Landmark of Negation, Structuring and Un-defining, for the " Continuum Infinite" of the Expression of the Universal Pure Consciousness, which it defines, thus, seen through the Word-Matrix of the Knowledge, on whose base, we human, can reason.

The Un-semiotic Phenomenon is reflected only, upon the Expressions of the Words-Matrices, and not upon their quintessence, respectively, upon each characteristics, in part.

Moreover, the essence of the Un-semiotic Phenomenon consists in the Expression.

Thus, the Expressions become Phenomena Semiotic, starting from the Expressions of the Words-Matrices, and up to, the Common Expressions of them, including, the Expression of the Universal Pure

Consciousness, that defines the supreme form of the Phenomenon Un-semiotic.

Therefore, the Phenomenon Un-semiotic is not a resultant of structure, of the Words-Matrices, or of the Universal Pure Language, but a resultant of the Expression of Suggestive-Matrix, of this Universal Pure Language, which leads to the reasoning, that at the base of the Phenomenon, at the level of its essence, is not a diversity structured the on signs, but on the significance thereof, which denotes, that not the Word-Matrix in self, is the one counts for the consummation of the Phenomenon Un-semiotic, but its meaning, as him see we humans, through the Knowledge, or the its Expression, which it meets in the Common Expressions of groups of Words, Common Expressions who receive degrees, *Suggestive Distributive the Convergence, or of Divergence* face of the Expression of the Universal Pure Consciousness, which is Unique, and never changes, than the degrees through which highlights the Expressions of Words-Matrices, or the Common Expressions of thereof, towards the Expression of the Universal Pure Consciousness.

Why are these degrees always Suggestive Distributive, and not Suggestive Associative, or Conjectural?

Due the fact, that, the Whole reported to the Expression of the Universal Pure Consciousness, can **never** be, Associative or Conjectural, than Distributive, because, the Whole, face of the Unique Expression of the Universal Consciousness, which defines the Whole, can not be associated with self, and nor in conjectural relations with self, than, distributive, face of self.

A Whole associated with self, would denote a null association, or that, this Whole no longer is Whole.

Moreover, even if this association would be conjectural, all at the same result it would get.

On the other hand, once the Expression of the Universal Pure Consciousness is Unique, it can not be changed, because then and would immediately lose its intangible character, of Uniqueness, becoming plurality, that would reflect upon the Whole, on that him determine, dividing him, and thus, transforming him, into a destructible Whole, what would result another All, with other qualities, fact what would determine the collapse of the entire Universal Pure Language, once with transformation to all infinities of characteristics of the Words-Matrices.

Moreover, the Expression of Universal Consciousness can have, only Distributive character, towards the Whole on which him defines, namely, by the ordering thereof, as the Unique Expression of the Universal Pure Consciousness, Expression which leave to it reports all other Common Expressions, or Expressions of the Words-Matrices, at the Expression of the Universal Pure Consciousness.

This reporting is the one which becomes responsible of Distributive character, towards all Expressions, that is reported, at the Expression of Pure Consciousness Universal, because through this reporting all other expressions are define through the reporting at this one, defining which them gives the status of plurality towards the singularity and uniqueness, of the Expression of Pure Consciousness Universal, statute which determines the character Suggestive Distributive, of the reporting at the Unique Expression of the Pure Consciousness Universal, reporting that is made based on the two degrees that I have mentioned, namely Suggestive Distributive Convergent and Divergent, degrees which by their essence consist in reporting at the

Unique Expression and intangible, of the Pure Consciousness Universal, defining the Un-semiotic Phenomenon.

Thus, the Un-semiotic phenomenon occurs through the Whole defined as totality of the Words-Matrices within the Universal Pure Language, which is reported eternal Suggestive Distributive Convergent, then when their Expressions converge towards the Unique Expression of Pure Universal Consciousness, and Suggestive Distributive Divergent, when these Expressions are defined by the Unique Expression of Pure Universal Consciousness, and therefore are defined as plurality towards the uniqueness of Expressions of the Pure Universal Consciousness.

And within the degree Suggestive Distributive Convergent are defined all as a plurality, only then converge towards the Expression uniqueness, of the Pure Universal Consciousness, for to it could define toward the degree Suggestive Distributive Divergent, when are defined as plurality.

The difference between these two degrees lies in the definition, namely, the convergence is before defining, and the divergence is after the defining.

Of course, that, the "before" and "after" are used only as figurative, because we can not use at own way, these meanings, because they do not have their place and role in this context.

If they do not have the role and place, how namely we can define the difference between the two degrees of Suggestive Distributive?

The explanation consists precisely within the Suggestive what defines, par excellence, the face Suggestive, of the Expression of the Words-Matrices, or groups based on functionality or certain characteristics of thereof, what determines the Common Expressions.

This thing achieves the degrees of Convergence or Divergence between these Expressions, and not at the quantitative level of characteristics of those Words-Matrices, or groups defined by these.

These degrees of Convergence or Divergence, belong Expressions through their continuous reporting, to the Unique Expression of Pure Consciousness Universal, reporting which can converge or diverge, after the way how becomes the Common Expression, or the Expression of the Word-Matrix, respectively, face of the Unique Expression of the Universal Pure Consciousness.

Why?

For the simple fact that the Common Expressions it changes ceaseless through the reporting of the Words-Matrices between them, according to the Analogy of the Whole, while the Unique Expression of the Universal Pure Consciousness never changes.

Moreover, even if the characteristics of the Words-Matrices do not change, they being defined within the Universal Pure Language as such, but their Expressions are always changing, through the reporting to the Common Expressions, or at the Expressions of other Words-Matrices, due to the functionalities what creates filiations within certain groups of Words-Matrices, what results Common Expressions.

All these determines the Phenomena Semiotics.

Thus, the Un-semiotic Phenomenon more can be defined, as being the phases of convergence or divergence of Common Expressions, or the Expressions of the Words-Matrices, due to their reporting to the Unique Expression of Universal Pure Consciousness, that before the defining receives the convergent character, to is reflect, as once, reflected, this character to become divergent, for that the four basic characteristics of the "Continuum Infinite" to can be thus defined.

Therefore, the Un-semiotic Phenomenon defines by his fulfillment, precisely the basic characteristics of the "Continuum Infinite", namely: the Asymptotic Function, Landmark of Negation, Structuring, and Un-defining.

The cause of this definitions lies precisely in the Unique character, and Intangible, of the expression of the Universal Pure Consciousness, which leaves eternal, to converge all other Expressions, for to be defined by She, through the reporting at self, which then diverge.

I more said that the "before" and "after" are purely figurative, because this process is carried out eternal, or more correctly, timeless, because temporality is not found at that level than in the its quality of Word-Matrix, alike as and the spaciousness or other and other possible infinite dimensions, that we human beings, not even, them can perceive.

Even if we involve, the eternity and timelessness in conducting these Phenomena Semiotic, they are focused on the two degrees of the Form Suggestive Distributive namely, on convergence and divergence.

Once they are focused on these degrees which are obtained only by changing the quality by reporting an Expressions, at the Unique Expression of Pure Universal Consciousness, this change from convergence to divergence, and vice versa, involves a pass from one to another, hence, one moment initial of the passing from one to another, even if this crossing is done eternal?

To intervene for this initial moment, the Word-Matrix-Time, and thus, through the its qualities, this to embezzle the Primordial Event from the level of the Semantic Mirror of Infinite, from within the Word-Matrix of Knowledge, to another Primordial Event, which to be precisely the passing or change from convergent, at divergent, and inverse?

DO NOT, under any circumstances.

This change is not a change of the characteristics the Words-Matrices, and nor of their own Expressions, but this change is due to the way from which angle is seen the respective Expression, reported to the Unique Expression of the Universal Pure Consciousness.

Looked through an Expression of a Word-Matrix from the infinity of Words-Matrices, will have a certain significance, which reported at the Unique Expression will be convergent or divergent, significance that seen, through other Expression of Words-Matrices from the infinity of Expressions of Words-Matrices, it will have a different angle of reporting at the Unique Expression of Pure Consciousness Universal, angle which will be different from the other angle of reporting, being convergent in the case when the other was divergent, or inverse.

Thus, are deducted the convergences and divergences through the reporting at the Unique Expression of Pure Universal Consciousness, and not through an initial moment.

Why not exists an initial moment, once what all these, suffers changes, why an initial moment which to deduct each change in part?

Precisely because each such change is due to the angle through which is seen a certain Expression from the infinity of Expressions established by the Words-Matrices within the Universal Pure Language.

These angles through which are seen certain Expressions, through others, as afterwards be reported to the Unique Expression of Pure Universal Consciousness, are different.

Once they are different, this difference consists precisely in their infinity, thus, being a plurality of the infinity, or a Whole in All, according to the Analogy of

the Whole, which will always have a Whole behind the All, through phrase Whole-Infinite, and thus the difference between the infinity of angles through which can report an Expression, for to be, thus, reported to the Unique Expression of the Pure Universal Consciousness, is thus, null, because All are Whole, and a Whole, All, at infinite level!

Practically, at level infinity, if we look an Expression, through an infinity of angles, it will be seen the same through entire infinity, and different through each angle in part, thus, will converge through Infinite, and will diverge through the vision over the Expression of each angle in part.

This fact does not mean that it changes something that would determine an initial Event, that would surpass the Primordial Event from within the Word-Matrix of the Knowledge, about which I have written many times in my books so far.

Does not occur no change or transformation, through the two degrees of the Branch Distributive Suggestive of the Semiotics, which defines the Un-semiotic Phenomenon, but change is in fact the same enounce of the Expression seen from different angles, which at level infinite, forms an Unitary Whole, respectively, the same angle, which finally is reported at the Unique Expression of the Universal Pure Consciousness, where the Expression of the Word-matrix, for example, viewed through the prism or the quality of the Whole becomes convergent towards Unique Expression of the Universal Consciousness, and in quality of angle of this Whole, becomes divergent, thus, being determined the Un-semiotic Phenomenon of each Word-Matrix, in part.

6) THE BRANCH, SUGGESTIVE CONJECTURAL

It is defined as being a branch of Un-semiotic Coaxiology, determined by Semantic Phenomenon, namely, by thereof relationship towards the "Continuum Infinite".

Such, the relations of the Semantic Phenomenon towards the "Continuum Infinite" can be structured, thus: Phenomenon Un-semiotic-Function Asymptotic, Phenomenon Un-semiotic-the Landmark of Negation, Phenomenon Un-semiotic-Structuring, and Phenomenon Un-semiotic-Un-defining.

It is noted that the reporting of the Phenomenon Un-semiotic to the "Continuum Infinite", is achieved by reporting its to the basic characteristics of the "Continuum Infinite", characteristics which through the associating at the Phenomenon Un-semiotic, respectively, to what has determined the consequences of the creating the Phenomenon Un-semiotic, determines the Branch Suggestive Conjectural of the Coaxiology Semiotic.

By reporting the Phenomenon Un-semiotic to the basic characteristics of the "Continuum Infinite", actually is reported the Unique Expression of the Universal Pure Consciousness, and the "Continuum Infinite" in its Totality, to its own basic characteristics.

Why the Unique Expression of the Universal Pure Consciousness and the "Continuum Infinite"?

Because both are the ones which determine the consequences of the occurrence eternal of the Un-semiotic Phenomenon.

Thus through the Phenomenon Un-semiotic, the Unique Expression of Universal Pure Consciousness and the "Continuum Infinite", is reflects some in others, and through the Branch Suggestive Conjectural of the Coaxiology Un-semiotic, both the Unique Expression of Universal Pure Consciousness, as and the "Continuum Infinite", is reflects to the basic characteristics, which have determined the "Continuum Infinite", and through the Phenomenon Un-semiotic, the resultant of these basic characteristics, which is the "Continuum Infinite", always returns to its own origins, for to become again, an eternal, new resultant.

So, the "Continuum Infinite" is self-determined with help of the Phenomenon Un-semiotic, to whose consequences, participated alongside the "Continuum Infinite" and the Unique Expression of the Universal Pure Consciousness.

In conclusion cycle of self-determination of the "Continuum Infinite", of the Unique Expression of the Universal Pure Consciousness, and of the Un-semiotic Phenomenon, is as follows: the "Continuum Infinite" determined by the four main characteristics, respectively, the Function Asymptotic, the Landmark of Negation, Structuring, and Un-defining, determine the Words-Matrices, where according the Analogy of the Whole, each such Word-Matrix, must to find itself, in all others, thus, possessing the characteristics of all other Words-Matrices, which in their totality forms the Expression of the Word-Matrix, respective, through the sum of the characteristics that are reported to him.

This Expression is actually the self consciousness of the Word-Matrix.

Several such Expressions, achieves, the Common Expression, and the totality of these expressions, reported on Unique Expression of the Universal Pure Consciousness, which is the Expression the "Continuum Infinite", determine one of the consequences of the occurrence Un-semiotic Phenomenon.

How can determine the "Continuum Infinite", the Unique Expression of the Universal Pure Consciousness, and all the same "Continuum Infinite" to determines and the Words-Matrices, where each in part, has its own Expression?

This fact is achieved due to the duality of the "Continuum Infinite", namely, when is seen in the perspective of the Whole, determines the Unique Expression of the Universal Pure Consciousness, and when is seen from perspective of the Endlessly, determines the infinity of Words-Matrices, where each has its own Expression, or the Self-consciousness.

Why "seen" from a certain perspective the "Continuum Infinite"?

Who namely, him sees from a certain perspective?

The answer consists in the Phenomenon Un-semiotic.

Thus, the "Continuum Infinite" determines the Unique Expression, and the Expressions of the Words-Matrices, which, alongside the "Continuum Infinite" achieves the consequences of the occurrence of the Un-semiotic Phenomenon, which in turn, ensures the perspectives of Whole and Endlessly, of the "Continuum Infinite", perspectives what determines the eternity engine their .

These two perspectives are: Convergence and Divergence.

The Whole should Diverge through the Un-semiotic Phenomenon, as then to Converge through the same Phenomenon Un-semiotic, ensuring, the eternal reporting Whole-Endlessly.

It sees how at this process All-Endlessly we talked about and in other books of mine, intervene alongside the four basic characteristics of the "Continuum Infinite" which him determines on this, the Expressions, respectively, the Pure Consciences of each Word-Matrix of the Universal Pure Language, but and the Unique Expression of the Universal Pure Consciousness.

This, alongside of the "Continuum Infinite", characterized by the four basic characteristics determines the consequences of the Un-semiotic Phenomenon, the one which will always do that the "Continuum Infinite" to it return eternal, in its place, where represents the Whole, for to it report again to the Endlessly of the Words-Matrices, and these to be the ones which through their Expressions, to redefine eternal, the Unique Expression of the Universal Pure Consciousness, to generate eternal the consequences of the occurrence of the Un-semiotic Phenomenon, whose activity consists in maintain the eternal of the "Continuum Infinite", in its place, of Whole, which becomes eternal Endlessly, through the Convergence and Divergence generated by this Phenomenon Un-semiotic over the "Continuum Infinite" and its Expressions, respectively, of the Unique Expression of the Universal Consciousness, generated by the "Continuum Infinite", when this one is in phase of the Whole, and the infinite Expressions of the infinity of Words-Matrices, when the "Continuum Infinite", is in phase of Endlessly.

The two phases of "Continuum Infinite" being determined by the Convergences and Divergences of the Un-semiotic Phenomenon.

Thus, due to the Phenomenon Un-semiotic eternal, the "Infinite Continuum" will return to its Unique Expression of the Universal Pure Consciousness, and once reached at this through the Convergence of the Phenomenon Un-semiotic, will Diverges toward the Endlessly of the Expressions of the Words-Matrices, which, thus, it will be reported to the Unique Expression of the Universal Pure Consciousness.

The cycle is as follows: "Continuum Infinite" - Unique Expression of the Universal Consciousness - Un-semiotic Phenomenon - Words-Matrices - Expressions of the Words-Matrices - Phenomenon Un-semiotic – "Infinite Continuum ".

This cycle is produces eternal.

Only now can see the paramount importance of the Phenomenon Un-semiotic, importance which transcends all possible levels, becoming a kind of cause that underpins the Whole-Endlessly.

Turning to Relations of the Phenomenon Un-semiotic, face to the "Continuum Infinite", these may have the following basic forms, namely: the Report Un-semiotic Phenomenon - Function Asymptotic, is the report that ensures the first step, and namely, passing from the phase Convergent, to Divergent phase, or opposite, from phase Divergent to phase Convergent, being the basic report of the passing.

This makes the structures to change their perspectives, both at level of Pure Consciousness, respectively, from the Unique Expression of the Universal Pure Consciousness to the Expressions of the Words-Matrices, or vice versa, as and the perspective of Whole or Endlessly, and inverse, through which the

"Continuum Infinite" becomes Whole, so, with an Unique Expression of the Universal Pure Consciousness, or Endless, with the infinite Expressions of the Words-Matrices within the Universal Pure Language.

Thus, relationship Phenomenon Un-semiotic-Function Asymptotic is a relationship that represents differences perspective.

I do not use the term, 'change', because at this level we can not use the notion of change or transformation, but only on that of perspective, because nothing changes, but only the angle of perspective through which is seen the "Continuum Infinite ", in relation with the Unique Expression of the Universal Pure Consciousness, or with the infinite Expressions of the Words-Matrices.

The second report being established between the Phenomenon Un-semiotic and Landmark of Negation, which is defined as being a consolidation report of the Convergence or of the respective Divergence, depending on the phase in which is the Phenomenon Un-semiotic, which can be either Convergent (the Whole), or Divergent (the Endless).

Thus, through the relationship of this Phenomenon Un-semiotic with Landmark of Negation, is established the deepening of the respective phase, through the denying of any other landmark, from a previous phase, such as landmarks of divergences in the case of the convergences, or of the convergences, in the case of the divergences.

All they occur to determine the third report of the Phenomenon Un-semiotic, with the basic characteristics of the "Continuum Infinite" namely, with Structuring.

The report Phenomenon Un-semiotic-Structuring, open the gate toward a multiple structuring, in case of the Un-semiotic Phenomenon Divergent, such is the case of

the Words-Matrices of the Universal Pure Language, or unique structuring, in case of Phenomenon Un-semiotic Convergent, as in case of the "Whole", or of the Unique Expressions of the Universal Pure Consciousness.

To this report it follows the fourth and final report, namely the ratio of the Phenomenon Un-semiotic and Un-defining, which is a report that determines the premises to pass to the first report of the Phenomenon Un-semiotic with the Asymptotic Function, namely becoming a report which cancels all preexisting reports until then.

Even if I use the terminology that implies a certain succession, this one in reality does not occur, because these reports between the Un-semiotic Phenomenon and the basic characteristics of the "Continuum Infinite", not succeed each other, but interrelate eternal, being the timeless and the dimensionless, from all points of view, because, if we return upon those involved in each report, in part, will see that in the Un-semiotic Phenomenon are precisely the consequences of the "Continuum Infinite" and of the Unique Expression of the Universal Pure Consciousness, consequences, which acting precisely upon, the characteristics of the "Continuum Infinite", what him has determined on this one, and thus through the Un-semiotic Phenomenon, the characteristics of the "Continuum Infinite" acting on the same the characteristics of the "Continuum Infinite", only that, alongside these, to the realization of the consequences what have determined the Un-semiotic Phenomenon, is and the Unique Expression of the Universal Pure Consciousness, thus in addition to the characteristics of the "Continuum Infinite", what him have determined on this one, that in its turn, to achieve the premises of the consequences of the occurrence of the "Continuum

Infinite", to more appear and the Unique Expression of the Universal Pure Consciousness.

So, what determines the perspectives as and the phases of Convergence and Divergence in which lies the "Infinite Continuum" through the Un-semiotic Phenomenon, are, precisely, the characteristics of this one, that transcends, thus, through the Un-semiotic Phenomenon, and alongside these the Unique Expression of the Universal Pure Consciousness.

What exactly determined this the Unique Expression of the Universal Pure Consciousness?

There is an interrelation of its, with the "Continuum Infinite" and Un-semiotic Phenomenon, regarding on the consequences of his own apparitions or, self-determinations?

From what we have established so far, the Unique Expression of the Universal Pure Consciousness alongside the "Continuum Infinite" have determined premises of the achievement the consequences of the determining the Un-semiotic Phenomenon, responsible with the Convergence and the Divergence.

If would not be the Un-semiotic Phenomenon, nor the Unique Expression of the Universal Pure Consciousness would no longer have how to report to the Expressions of the Words-Matrices, because their characteristics are the implications of the Convergence and Divergence, of the Un-semiotic Phenomenon over the Analogy of the Whole, thus, that the Un-semiotic Phenomenon, "Continuum Infinite", and the Unique Expression of the Universal Pure Consciousness, are interdependent and are interrelate reciprocally, self-determining some on other.

The Unique Expression having the role of to be the rapporteur of all, through of which are determined both the "Continuum Infinite", as and the Un-semiotic

Phenomenon, the Phenomenon Un-semiotic is the one which always leads to report, the "Continuum Infinite", for to be report to its own Unique Expressions of Pure Consciousness Universal, and the "Infinite Continuum" through its basic characteristics becomes the generator of the Whole-Endlessly.

Thus, appear the three important presences of the Whole-Endlessly, namely "Continuum Infinite", the Unique Expression of the Universal Pure Consciousness and the Un-semiotic Phenomenon.

I not used the word "Origin", namely that these three would be at the Origin of the Whole, because the Word-Matrix, Origin, is only in the human vocabulary, due of the conjunctures functional, attributive, of this one towards the Word-Matrix Knowledge, otherwise, the Origin not exists than as a characteristic for a few Words-Matrices from the group of the seven, about we discussed previously.

Coaxiology, we can not imagine that the Whole-Endlessly, would have an Origin, because has not a Beginning and nor an End.

The Beginning and the End are in our vocabulary because are and these in the group of the seven Words-Matrices, with functional filiations, of order disjunctive and attributive.

